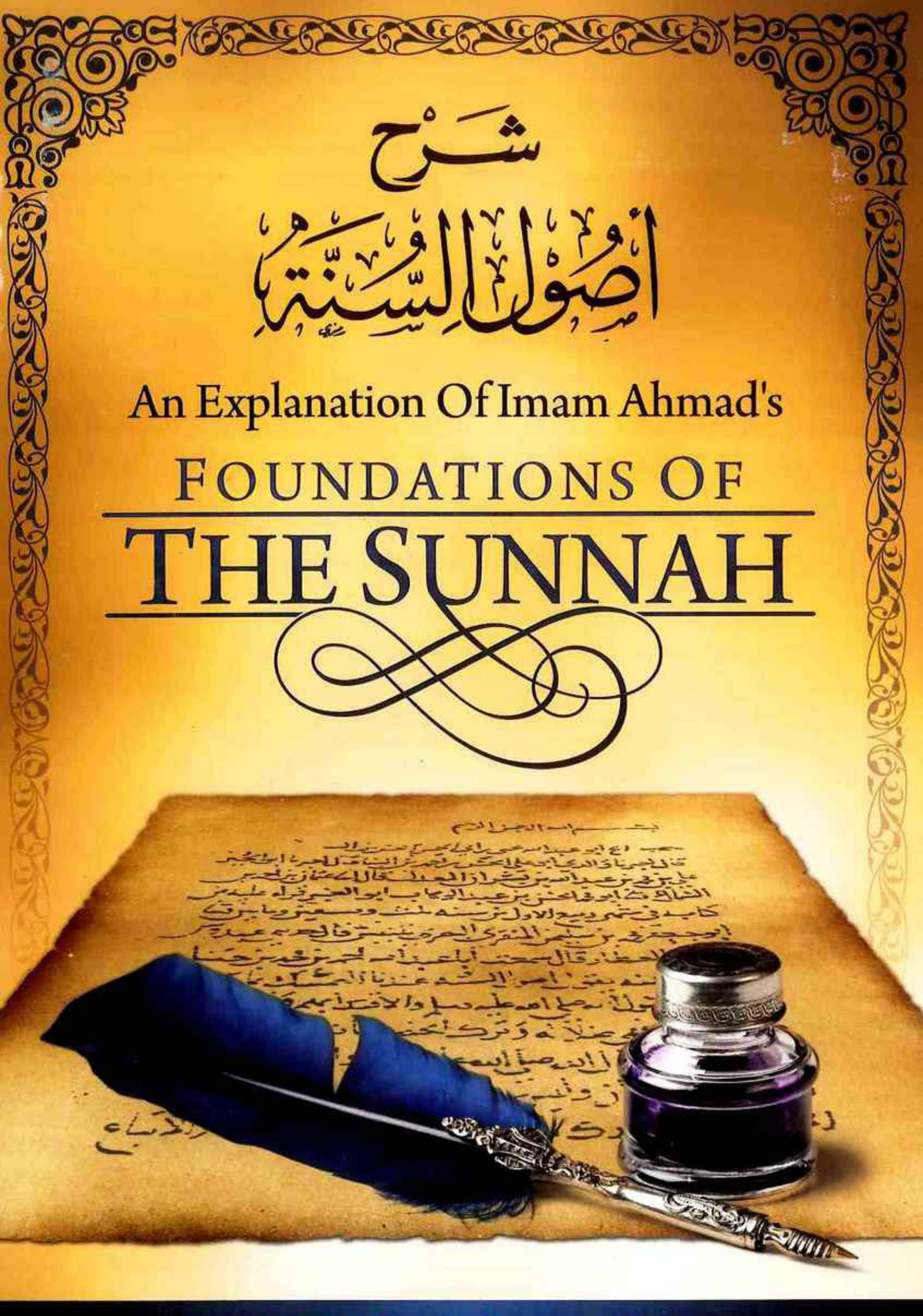


By Shaykh Dr. Rabee' ibn Haadee Al-Madkhalee



An Explanation Of Imam Ahmad's FOUNDATIONS OF THE SUNNAH

By Shaykh Dr. Rabee' ibn Haadee Al-Madkhalee

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The Annotator's Introduction

All praise belongs to Allâh alone. We glorify Him and beseech His Help and His Forgiveness. We seek refuge in Allâh from the evil of ourselves and from the wickedness of our actions. Whomsoever Allâh (ﷻ) guides, no one can lead him astray. And whomsoever Allâh leads astray, for him there is no guide. I testify that there is no deity worthy of being worshipped in truth except Allâh, (He is) alone without any partners. I testify that Muhammad is His slave and Messenger, peace and blessings be upon him, his family, and his Companions (رضي الله عنهم).

As for what follows: undeniably the Islâmic Creed, which every Prophetic Message was sent with, holds a high position in al-Islâm. It is the core foundation of the religion and the measure by which one's faith is judged to be sound or corrupt. Because of this, the scholars of al-Islâm have placed great importance on clarifying this creed, explaining it, calling to it, and defending it.

Many scholars have written independent works about the correct Islâmic creed, and others have included their writings inside other (larger) works. Books both large and small have been written covering this important topic. From amongst the books written about the Islâmic creed are As-Sunnah by 'Abdullâh bin Ahmad, As-Sunnah by al-Khallâl, Ash-Sharî'ah by al-Âjûrrî, Sharh Usûl al-I'tiqâd Ahl as-Sunnah by al-Lâlikâ'î, Al-Ibânah As-Sughrâ and Al-Kubrâ by Ibn Battah, and other works that showed great concern for the creed. Because these scholars knew the lofty level and status of the Islâmic Creed, they placed importance on writing about this topic. They recognized that anyone who deviates in an aspect of the Islâmic Creed, or in one of its

fundamentals, is in great danger. This deviance could be disbelief, innovation, misguidance, or other than that.

Based on this point, it is absolutely essential that students of knowledge have great concern for studying this 'Aqîdah (creed), and the core fundamentals which it stands upon. And perhaps you know that al-Bukhârî has brought chapters in his Sahîh Collection entitled: 'The Book of Faith', 'The Book of Holding Firm to the Sunnah', and 'The Book of Islâmic Monotheism'. All of this is out of great concern for this 'Aqîdah and the fundamentals of al-Islâm. Likewise, Abû Dawûd has mentioned 'The Book of the Sunnah' at the end of his Sunan.

(Know for sure) that the intended meaning of "As-Sunnah" is creed and methodology. Also al-Imâm Muslim's 'Book of Faith', in his Sahîh Collection, joins with these aforementioned works, which indicates the significance of the Islâmic Creed.

From the small writings that were written in order to clarify the Islâmic Creed is *this* book **Foundations of the Sunnah** by al-Imâm Ahmad, the Imâm of Ahl as-Sunnah wa al-Jamâ'ah, that Imâm, that great Mountain of the Sunnah, piety, and zuhd. He was a measure and a test by which the people of truth were distinguished from the people of falsehood and misguidance. His way and fundamental beliefs are *still* a test for the people, even to this very day. So whoever diverges from these core beliefs is tested with Ahmad: his methodology and his creed.

Al-Imâm Ahmad was a test. Whoever belittled him, this person's misguidance, filth, and evil was apparent; and whoever honored and respected him, then the people used to know that this person was from Ahl as-Sunnah. The reality is that no one honors Ahmad except because of this (pure) belief and methodology. Ahmad and others such as as-Shâfi'î, Mâlik, and al-Awzâ'î did not gain such a lofty level of nobility in the eyes of the people



except because they held firm to the Islâmic Belief; (they) respected it, called to it, and safeguarded it.

Therefore, know the status of the Sunnah; and recognize the people of the Sunnah and their high position. Stick to their way and tread their path. For indeed, by Allâh, they were upon correct upright guidance: The Book of Allâh, the Sunnah of the Messenger (ﷺ), and the way of the Noble Companions, at the head of them The Righteous Successors: (Abû Bakr, 'Umar, 'Uthmân, and 'Alî ﷺ).

It is imperative that you hold firmly to this way and study this small book: Foundations of the Sunnah. Perhaps we may study it quickly, because it is not appropriate to go into too much detail in these seminars[1], but a simple study of this text with some remarks, according to my ability, will suffice us if Allâh wills.

I ask Allâh to give us understanding of His Religion, to make us firm on His Straight Path, and that He protects you and me from every path of misguidance and desires. I ask Allâh to allow us to benefit from this book and other than it from the books of al-Islâm, especially the books of 'Aqîdah, the belief of Ahl as-Sunnah and those who stick to the way of the Companions.

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[1] This book was originally a series of classes given by the Noble Scholar Dr. Rabî' bin Hâdî al-Madkhalî.

English Text of Foundations of the Sunnah

Al-Imâm al-Lâlikâ'î—may Allâh, The Most High, have mercy on him—said: 'Alî bin Muhammad bin 'Abdullâh bin as-Sakarî narrated to us, and he said: 'Uthmân bin Ahmad bin as-Sammâk narrated to us, and he said: Abû Muhammad al-Hasan bin 'Abdul-Wahhâb bin Abî al-'Anbar narrated to us reading from his book in the month of Rabî' al-Awwal in the year of 293 of the Islâmic Calendar, and he said Abû Ja'far Muhammad bin Sulaymân al-Minqarî al-Basrî narrated to us, and he said 'Abdûs bin Mâlik al-'Attâr narrated to me, and he said I heard Abû 'Abdullâh Ahmad bin Muhammad bin Hanbal—may Allâh, The Most High, have mercy on him—say:

The Foundations of the Sunnah with us: Holding firmly to the way of the Companions of the Messenger of Allâh (ﷺ) and taking them as an example. (It is to) leave off innovations, for indeed every innovation is misguidance. (Also it includes) leaving off debating and argumentation, not sitting with the people of desires; it is to abandon debating and argumentation in the religion.

The Sunnah with us are narrations of the Messenger of Allâh (ﷺ). It is the tafsîr and clarification of the Qur'ân. There is no analogy in the Sunnah; examples should not be placed forth for it. It is not reached with the intellect nor desires; rather it is emulation and leaving off desires.

From the binding Sunnah—which if anyone left any part of it, not accepting it and not believing in it, would not be from its people—is the belief in al-Qadar (The Divine Decree), the good and the bad of it, attesting to and believing in the prophetic reports that have been narrated about it. It is not to be asked why or how, rather it is only believing and affirming them.

Whoever does not know the explanation of a particular hadîth, or whose intellect does not allow him to understand it, then it is



sufficient for him to simply submit and believe, because the matter has been perfected for him; such as the hadîth of "as-Sâdiq al-Masdûq" (The Truthful, The Believed), describing the Divine Decree, and other prophetic narrations that deal with the Divine Decree; and such as the narrations that affirm that Allâh will be seen in the Hereafter, all of them, even if they may find it difficult to fathom or consider it repugnant to the ears, (note: details are forthcoming), but it is only upon you to have absolute faith in them, not rejecting one letter from any of these narrations or others that have been reported by the reliable narrators.

(From the Foundations of the Sunnah): Not to debate or argue with anyone, and not (even) to learn argumentation, because indeed disputing about the Divine Decree, Seeing Allâh, The Qur'ân, and other than that from the aspects of the Creed, is disliked and prohibited. Whoever behaves in this manner, even if he is right in his argumentation, is not from Ahl as-Sunnah until he leaves off debating and submits to and believes in the narrations. The Qur'ân is the Uncreated Speech of Allâh and no one should be too weak to declare it to be uncreated. For indeed Allâh's Speech is from Him, not separate from Him; and nothing of Allâh's Attributes or His Speech is created. Also, be cautious of debating with anyone who has innovated concerning this affair or anyone who says his recitation is created or other than this. And whoever hesitates in this matter and says "I don't know whether it is created or not created, it is just the Speech of Allâh," this person has fallen into innovation, and he is just like the one who says "It (the Qur'ân) is created." But rather The Qur'ân is the Uncreated Speech of Allâh.

(From the Foundations of the Sunnah): To believe that Allâh will be seen on the Day of Judgment, as it has been related from the Prophet Muhammad (ﷺ) in authentic prophetic narrations. Also, to believe that the Prophet saw his Lord, for indeed it has been authentically narrated by Qatâdah from 'Ikrimah, who reported from Ibn 'Abbâs. Also al-Hakam bin Abân reported this

from 'Ikrimah, who reported it from Ibn 'Abbâs. Likewise, 'Alî bin Zayd related from Yûsuf bin Mihrân who reported this from Ibn 'Abbâs (ﷺ). We understand this hadîth according to its apparent meaning, as it comes reported from the Prophet (ﷺ). To speak about this affair (using theoretical rhetoric) is an innovation; rather we believe in its apparent meaning as it has been reported, and we do not debate anyone pertaining to this affair.

(From the Foundations of the Sunnah): To believe in the Scales on the Day of Judgment, as it comes in the hadîth, **"A slave will be weighed on the Day of Judgment, and he will not equal the weight of a mosquito's wing."** The slaves' actions will be weighed as well, as it comes in a narration; believing in it, affirming it, opposing anyone who rejects it, and shunning argumentation with such a person.

(From The Foundations of the Sunnah): To firmly believe and affirm that Allâh will speak to the slaves on the Day of Judgment with no interpreter between them.

(From the Foundations of the Sunnah): To believe in the *Hawd* (the Prophetic Fountain) and that the Messenger (ﷺ) has a *Hawd* that his Ummah will come to on the Day of Judgment; its width is like its length that is equal to a month's journey, its vessels are like the number of stars in the sky, as it has been authentically reported in various narrations.

(From the Foundations of the Sunnah is): The belief in the punishment of the grave, and that this Ummah will be tested in their graves, and will be asked about al-Îmân, al-Islâm, their Lord and their Prophet, and that Munkar and Nakîr will come, as Allâh wills and wants, and to have firm belief in this.

(From the Foundations of the Sunnah): To believe in the Prophetic Intercession on the Day of Judgment, and to believe

that people will exit the Hell-Fire after being scorched and becoming charcoal, then they will be commanded to be brought to a river at the door of Paradise, as it comes in the narration. This is (all in a manner that) Allâh wills. So it is only for us to believe and hold this to be truth.

(From the Foundations of the Sunnah): To believe that al-Masîh ad-Dajjâl will appear, written between his eyes (the word) "Kâfir." Also to believe in the prophetic narrations which have been reported about this, and to believe that this will indeed occur.

(From the Foundations of the Sunnah): To believe that 'Îsâ (Jesus), the son of Mary (ﷺ) will descend and kill the Dajjâl at the gate of Ludd.

(From the Foundations of the Sunnah is to believe that): Faith is speech and action; it increases and decreases; as it has been narrated in the prophetic narration, where the Messenger (ﷺ) said: **"The most complete of the believers in faith are the best of them in their manners."** [Collected by Abû Dâwûd, The Book of Sunnah, Chapter of the Proof of the Increase and Decrease of Imân, no. (4682)]

(From the Foundations of the Sunnah is to believe that): Whosoever abandons the prayer has disbelieved. There is no other action, the abandonment of which is tantamount to disbelief, other than the prayer. Whosoever abandons the prayer has disbelieved, and Allâh has made it permissible for him to be executed.

(From the Foundations of the Sunnah): To believe that the best of this Ummah, after Prophet Muhammad (ﷺ), is Abû Bakr as-Siddiq, then 'Umar bin al-Khattâb, then 'Uthmân bin 'Affân; we give precedence to these three, just as the Companions of the Messenger of Allâh (ﷺ) used to give precedence to them, and



they did not differ in this affair. After these three companions are Ashâb ash-Shûrâ al-Khamsah (The Five Companions of Consultation): 'Alî bin Abî Tâlib, Talhâh, az-Zubayr, 'Abdur-Rahmân bin 'Awf, Sa'd bin Abî Waqqâs, and all of them were qualified to be the ruler and all of them were Imâms. This is based on the narration of ('Abdullâh) bin 'Umar when he said: **"While the Messenger of Allâh (ﷺ) was alive and the Companions were large in number, we used to give precedence to Abû Bakr, then 'Umar, and then 'Uthmân; after that, we were quiet."** Then after Ashâb ash-Shûrâ, are the Companions of the Battle of Badr from those who migrated from Mecca to al-Madînah, and then the Ansâr who participated in the Battle of Badr, all based on the level of the migration and precedence in al-Islâm.

Then after these companions, the best of the people were the remaining Companions of the Messenger of Allâh (ﷺ): the generation he was sent to. Everyone who accompanied the Messenger (ﷺ) for a year, a month, a day, an hour, or merely *saw* him, he is from the Companions of the Messenger of Allâh (ﷺ) all based on the degree of his companionship with the Messenger of Allâh (ﷺ), the time he spent with him, heard from him, or looked at him. So the Companion with the lowest level is better than anyone from any other generation that has not seen the Messenger of Allâh (ﷺ) even if they were to meet Allâh with every righteous action. These Companions that accompanied the Messenger of Allâh (ﷺ) saw him, heard from him, and even those who saw him for one hour and believed in him, then based on this companionship, they are better than anyone from the generations that followed, even if they did every act of good.

(From the Foundations of the Sunnah): To hear and obey the Muslim Rulers, whether they are pious or wicked. Whoever gains leadership and the people gather and unite around him, and are pleased with him, and likewise whoever received power by force, he is called 'Amîr al-Mu'minîn' (the Leader of the Believers).

(From the Foundations of the Sunnah is to believe that): Military Expeditions are to take place with the Muslim rulers, whether pious or wicked, until the Day of Judgment, and it should not be abandoned. Also, the division of the spoils of war and the carrying out of the legislative punishments is the responsibility of the Muslim ruler, and no one has the right to slander or contest them in the least. Paying the obligatory charity to them is permissible, and whoever pays the charity to them, then this is sufficient for him, whether the ruler is pious or wicked. Likewise, the Friday Prayer is to be performed as two complete units behind the Muslim ruler, or the one he (i.e., the ruler) has placed there. Whoever repeats his prayer, after praying with the ruler, he is an innovator who has abandoned the narrations, opposed the prophetic Sunnah, and does not have any portion of the virtues of the Friday (Prayer) in the least; this is as long as he does not see (i.e., believe) that the Friday prayer is to be performed behind the Muslim ruler, whether pious or wicked. The Sunnah is to pray with them, two units of prayer, and to worship Allâh, believing that these units of prayer are complete; no doubt should be in your heart about this at all.

Whoever rebels against the Muslim ruler that the citizens have gathered behind (giving him the pledge of allegiance) and affirmed his authority, by whatever means it was, whether they were pleased or if he took over by force, this rebel has broken the unity of the Muslims and opposed the prophetic narrations. If he were to die in this state, he would die the death of al-Jâhiliyyah (the pre-Islâmic period).

It is not permissible for anyone to fight or revolt against the ruler. Whoever does this is an innovator who has veered away from the Sunnah and the Straight Path.

It is permissible to fight against thieves and those that revolt and rebel against the Muslim Leadership. If a person or his wealth is

at risk of being attacked, he is allowed to defend himself with all means. But he cannot seek out the aggressor if he were to escape. Rather at this point, it is the responsibility of the Muslim ruler.

A person can only defend himself while the assailant is in the state of attack, without the intention of killing the attacker, and this is only with the intent of defending one's life and property. If he happens to kill the thief in the process, then may the mercy of Allâh be removed from the dead thief. If the person who was attacked dies in the process of defending himself and his wealth, it is desired that he will be a martyr as it comes in the prophetic narrations.

All of the prophetic narrations concerning this matter, have only commanded with *defending* oneself, and have not commanded to *kill* the aggressor, or to follow behind him (after he escapes) or to execute him while he is subdued or injured. If the intruder is taken as a captive, he is not to be killed and the legal punishment is *not* to be established upon him (by the one who has him captive). Rather the victim raises the issue to the one given authority (i.e., the ruler) and he is to judge in the affair.

(From the Foundations of the Sunnah is that): We do not declare anyone from the Muslims to enter the Paradise or the Hell-Fire, based on any action that they have done. We hope for the righteous and fear for him (at the same time). Likewise, we fear for the sinner and desire that Allâh has mercy on him.

Whoever meets Allâh and has repented from a sin that obligated for him the Fire, and has not persisted upon that sin, Allâh will accept his repentance, and will pardon him; that is because Allâh accepts the repentance from His servants and forgives the sins.

Whoever meets Allâh, and the legal punishment has been established upon him, that punishment serves as expiation for him as it has been reported from the Messenger (ﷺ). And whoever

meets Allâh persistent upon committing a sin that obligated for him a punishment, and has not repented from it, his affair is with Allâh; if He wills, He will punish him, and if He wills He will forgive him. And whosoever meets Allâh as a disbeliever, then Allâh will punish him, and will not forgive him.

The legislation of ar-rajm (stoning) is true and correct for the fornicator who is or has been married, whether they have confessed, or sufficient proof has been established against him. The Prophet (ﷺ) has implemented the legal punishment of stoning, as did the Rightly Guided Successors.

Whoever belittles one of the Companions of the Messenger of Allâh (ﷺ) or hates him, either because of something this Companion did, or by mentioning his shortcomings, then he is an innovator until he makes supplication for all of the Companions, asking Allâh to bestow His mercy upon them, and his heart does not contain any negative feelings toward them.

Hypocrisy is disbelief: it is to disbelieve in Allâh, worshipping other than Him, while outwardly professing to be Muslim, as was the case with the Hypocrites during the time of the Messenger of Allâh (ﷺ). As for the narrations that have come and the statement of the Prophet Muhammad (ﷺ): **"There are three characteristics, whoever possesses all of them is a hypocrite,"** this (wording) is understood as strict and stern speech, but we (still) narrate them as they have come, without explaining them.

Also the statement of the Prophet (ﷺ) **"Do not return after me, as misguided disbelievers, striking at each other's necks."** [Musnad Ahmad] Also the hadîth **"If two Muslims meet with their swords, the dead one and the killer are in the fire."** [Collected by al-Bukhârî] Also the statement of the Prophet (ﷺ) **"To insult a Muslim is wickedness, and to fight him is disbelief."** [Collected by al-Bukhârî] Also, **"Whoever says to his brother 'O disbeliever,' then it returns**

to one of them." [Collected by al-Bukhârî] Also like the hadîth, **"disbelief in Allâh is freeing oneself from his kinship, even if it is remote"** [Declared Hasan by al-Albânî], and other authentic prophetic narrations such as these that have been preserved.

We submit to these texts, even if we do not know their meanings. We do not speak concerning them, debate about them, or explain them except like that which has been narrated. We do not reject them except with that which is most correct or most deserving from amongst them (i.e., the narrations).

(From the Foundations of the Sunnah): The Belief that Heaven and Hell have (already) been created, as it has been narrated that the Messenger (ﷺ) said: **"I entered Paradise and saw a palace,"** and **"I saw al-kawthar", "and I looked in Paradise and saw most of its inhabitants were…", " and I looked in the Fire and saw…"** Whoever denies that (Heaven and Hell) both have been created, he has belied the Qur'ân and prophetic narrations; and I do not deem him to be from those who believe in Heaven and Hell.

(From the Foundations of the Sunnah is to believe that): Whoever dies from the Muslims, worshipping Allâh alone, he is to be prayed over (the Janâzah prayer), and forgiveness is to be sought for him. No sin, whether minor or major, deprives him of the right to be prayed over and for people to seek forgiveness for him. Rather his affair is with Allâh (ﷻ).

شَرْحُ أُصُولِ ٱلسُّنَّة

The Explanation of Foundations of the Sunnah[2]

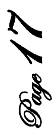
Al-Imâm al-Lâlikâ'î—may Allâh, The Most High, have mercy on him—said: 'Alî bin Muhammad bin 'Abdullâh bin as-Sakarî narrated to us, and he said: 'Uthmân bin Ahmad bin as-Sammâk narrated to us, and he said: Abû Muhammad al-Hasan bin 'Abdul-Wahhâb bin Abî al-'Anbar narrated to us reading from his book in the month of Rabî' al-Awwal in the year of 293 of the Islâmic Calendar, and he said Abû Ja'far Muhammad bin Sulaymân al-Minqarî al-Basrî narrated to us, and he said Abdûs bin Mâlik al-'Attâr narrated to me, and he said I heard Abû 'Abdullâh Ahmad bin Muhammad bin Hanbal—may Allâh, The Most High, have mercy on him—say[3]:

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[2] **Translator's Note:** In order to facilitate easy reading, footnotes have been used to separate the words of al-Imâm Ahmad bin Hanbal (the author of Foundations of the Sunnah), from those of Dr. Rabî' al-Madkhalî (the annotator). Henceforth, the words of al-Imâm Ahmad are located above the footnote line, while the annotations of al-Madkhalî are beneath the line. Surely with Allâh is all success.

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[3] **Dr. Rabî' bin Hâdî al-Madkalî's Explanation:** Here, al-Lâlikâ'î presented his chain of narration connecting to al-Imâm Ahmad. This chain of narration meets with the second chain, meaning that this chain was also mentioned by al-Lâlikâ'î in his work Explanation of the Fundamental Beliefs of the People of the Sunnah. Likewise, this chain has been presented by Ibn Abî Ya'lâ in his Tabaqât. These are two different manuscripts with two different chains of narrations but together each one of them strengthens the other and furthermore affirms the ascription of this work to al-Imâm Ahmad bin Hanbal, the Imâm of Ahl as-Sunnah. Likewise, ash-Sheikh al-Albânî found a transcript in a collection of works in the Thâhiriyyah Library and copied it with his own pen and I think this manuscript connects to al-Imâm



The Foundations of the Sunnah with us are holding firmly to the way of the Companions of the Messenger of Allâh (ﷺ)[4]taking them as an example.[5]

Ahmad from another group of narrators, and Allâh knows best. (See appendix for the chain of narrations of the manuscript which al-Albânî verified.) One should look to the different chains of narrators and compare between them. If the opportunity arrives we will do that, if Allâh wills.

[4] After connecting his chain to al-Imâm Ahmad, he said [**The Foundations of the Sunnah with us are holding firmly to the way of the Companions of the Messenger of Allâh (ﷺ)**]. That which the Companions of the Prophet (ﷺ) were upon is the standard for those who are seeking the truth. They hold firmly to this fundamental principle, for indeed it is the way of the Messenger (ﷺ) and his Noble Companions (رضي الله عنهم); they were, unquestionably, upon pure guidance. They held firmly to the Book of Allâh and the Sunnah of the Messenger of Allâh (ﷺ) in their creed, worship, interactions, and all their other affairs, especially 'Aqîdah. So al-Imâm Ahmad—may Allâh have mercy upon him—is pointing out this great fundamental principle, which no part of the Religion separates from, especially the affairs of Islâmic Belief.

He says [**The Foundations of the Sunnah with us are holding firmly to the way of the Companions of the Messenger of Allâh (ﷺ).**] This is in opposition to people of innovation; they only follow their desires and rely upon their corrupt intellects, while claiming that they are depending upon the Arabic language or other corrupt measurements and analogies. As for al-Imâm Ahmad and those who preceded him from the Noble Companions, their successors, and the scholars of al-Islâm, the religion which they held firm to is the Book of Allâh and the Sunnah of the Messenger of Allâh (ﷺ), especially in affairs of the Islâmic Creed. They did not depart from these sources. In *that* is the straight upright guidance.

[5] **[Taking them as an example]**: Taking the Companions of Muhammad (ﷺ) as an example, undeniably they are the example. With this statement, al-Imâm Ahmad is hinting at the prophetic narration: **"It is upon you to stick to my way, and the way of the rightly guided successors; bite down on it with your molar teeth, and beware of newly invented matters."** [Collected by at-Tirmidhî, The Book of Knowledge, hadîth no. (2676), graded Hasan Sahîh; Abû Dâwûd, The Book of as-Sunnah hadîth no. (4607); Ibn Mâjah, Section: Following the Sunnah of the Rightly Guided Successors hadîth nos. (42, 43), al-Albânî graded it to be authentic; Musnad Ahmad, with the verification of Ahmad Shâkir and Hamzah az-Zayn, from the hadîth of al-'Irbâd bin Sâriyah, hadîth no. 17079]

Likewise he is pointing to the hadîth of the saved group when the Messenger (ﷺ) informed that: **"This Ummah will separate into seventy-three different groups; all of them are in the Hell-Fire except one."** They said: **'What is the saved group?'** He said: **'Those who are upon what I and my Companions are upon.'"** [Collected by at-Tirmidhî, The Book of Faith, hadîth no. (2641), al-Albânî graded it to be Hasan]

Also, the Messenger (ﷺ) said in another narration: **"I have left you upon the clear path, its night is like its day, and no one strays from it except that he will be destroyed."** [Collected by Ibn Mâjah, the Introduction, hadîth no. (43), al-Albânî graded it to be authentic; Musnad Ahmad, with the verification of Ahmad Shâkir and Hamzah az-Zayn: the hadîth of al-'Irbâd bin Sâriyah, hadîth no. (1707); al-Albânî also mentioned it in as-Silsilah as-Sahîhah hadîth no. (937)]

The Companions held firmly to this clear path; we do not find from amongst them anyone who deviated from the straight path. However, there were those who went astray after them, towards the end of the time period of the Companions, and likewise in the middle of the time period of (the successors of the Companions). After that, religious innovation began to become widespread. The Khawârij and the extreme Râfidhah arose at the end of the Caliphate of 'Alî (رضي الله عنه). So he sent 'Abdullâh bin 'Abbâs (رضي الله عنه) to

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debate them. Following that, they raised their swords against the Muslims; 'Alî fought and killed them as the Messenger of Allâh (ﷺ) commanded. All of the Companions who were alive at that time agreed with 'Alî, not opposing him in the least. Therefore, the point that we are emphasizing is that taking the Companions as an example is the way of safety and success; it is the ship of shelter and security. These Companions witnessed the descending of revelation and attained the correct understanding of the Qur'ân and the Sunnah. They learned the correct way to apply it, all directly from the Messenger of Allâh (ﷺ). Therefore *they* are the example. For this reason, the Prophet Muhammad (ﷺ) mentioned **"That which I and my Companions are upon"** and he said: **"hold firm to my way, and the way of the rightly guided successors."**

اِجتنابُ البِدَع و الحَذَرُ مِنها

Avoiding Innovation and Being Cautious of It

It is to leave off innovations[6], for indeed every innovation is misguidance.[7] (Also it includes) leaving off debating and

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[6] Likewise from the fundamental principles of the Sunnah is [**Abandoning Innovation**]: to avoid and leave off all newly invented matters in the religion, because with innovations comes destruction. The different deviant groups and sects that fell into innovation, the Messenger of Allâh (ﷺ) threatened all of them with being in the Hell-Fire. This is because they embarked upon the path of the Shayâtîn.

As Allâh—The Most High—said:

﴿وَأَنَّ هَٰذَا صِرَٰطِي مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become al-Muttaqûn" [Surah Al-An'âm:153]

Also it comes in the prophetic narration: **"The Messenger of Allâh drew a straight line, and said 'This is the way of Allâh'. Then he drew lines on the left and right of this straight upright line, and said 'These are paths, at the head of each of them is a Shaytân calling to it.'"** [Musnad Ahmad, from the narrations of 'Abdullâh bin Mas'ud, hadîth no. (4143), Ahmad Shâkir graded it's chain to be authentic.]

So whoever leaves the Straight Path in his creed, his worship, his jurisprudence, or the likes of these matters has indeed fallen into one of these paths, which at the head of each one of them is a

devil calling to it. As a result, be very aware of innovation and misguidance, because unquestionably the Messenger of Allâh (ﷺ) warned against it, **"Whoever innovates in this affair of ours, that which is not from it, it is rejected."** [Collected by al-Bukhârî, The Book of as-Sulh, hadîth no. 2697; Muslim, The Book of al-Aqdiyah, hadîth no. (1718)]

The Messenger of Allâh (ﷺ) also warned from the *people* of innovation. He recited the verse:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَـٰبِ ﴿٧﴾ ﴾

"It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book, and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh."
[Surah Alî 'Imrân: 7]

When the Messenger of Allâh (ﷺ) recited this verse he said: **"If you see the one following that which is not clear from it then they are the ones whom Allâh has mentioned, so beware of them."** [Collected by al-Bukhârî, The Book of at-Tafsîr, hadîth no. (4547); Muslim, The Book of Knowledge hadîth no. (2665)]

Allâh has clarified that those who have deviance in their heart seek fitnah, evil and corruption:

﴿ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ ﴾



"So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking al-Fitnah."

You will not find an innovator except that he follows that which is not entirely clear, whether it is from the Speech of Allâh, the speech of the Messenger (ﷺ) or from the speech of the scholars of the Religion. All of this is in an attempt for him to misguide the people using these false doubts that he follows. Unfortunately, this is the case both in the past and the present; you will not see a person who has deviated from the way of Ahl as-Sunnah wa al-Jamâ'ah, except that he follows these doubts and strives to place corruption and evil doubts in the hearts of the people. We ask Allâh to grant us, as well as you, the ability to hold firmly to His Book and to avoid innovation, doubts, and desires.

[7] As for the statement of al-Imâm Ahmad [**And every innovation is misguidance**] this is derived from the hadîth where the Prophet (ﷺ) stated: **"And beware of newly invented matters, for indeed every newly invented matter is an innovation and every innovation is misguidance."** [Collected by Muslim]

Every innovation, big or small, is misguidance. Anyone who says anything other than this is in direct opposition to the clear prophetic text, which states that *all* innovation is misguidance. In the majority of the Prophet's (ﷺ) religious sermons, or all of them, he used to say: **"Indeed the best speech is the Speech of Allâh. The best guidance is the guidance of Muhammad. The worst of all matters are the newly invented ones. Every newly invented matter is an innovation and every innovation is misguidance."** [Collected by Muslim, The Book of the Friday Prayer, hadîth no. (867)]



argumentation, not sitting with the people of desires[8]; it is to abandon debating and skirmishing in the religion.

This was the sermon of the Prophet (ﷺ), with which if he delivered it, he would become very angry, raising his voice; his face would redden as if he were warning an army, saying: **"The enemy has attacked you in the morning or in the evening hours."** [Collected by Muslim]

This is due to the great seriousness of innovation and its danger to the Ummah, because it is misguidance. Whoever says that there is good and bad innovation has directly opposed the generality of the statement of the one who does not speak from his own desire (ﷺ). It is greatly unfortunate that there are those who even divide innovation into that which is obligatory, recommended, hated, (permissible), and impermissible, the five legislative rulings. This is an error, because that which is obligatory is not confirmed except with proof. So if it is established to be obligatory with proof, it is not an innovation. Likewise, if there is proof that establishes a particular act to be recommended, it is not an innovation, rather it is Sunnah. Therefore this division is clearly incorrect.

[8] From the Principles of the Sunnah is [**leaving off debating and argumentation, not sitting with the people of desires.**] Meaning: do not debate a great deal. Likewise, do not argue except in the situation where you see that it will be a benefit to the one you are debating, an individual that you have affirmed wants to attain the truth. As Allâh states:

﴿ ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾ ﴾

"Call to the way of your Lord with wisdom and beautiful preaching, and argue with them in a way that is better, indeed your Lord knows best the one who strays from His Path, and He knows best who are the ones who are rightly guided."
[An-Nahl: 125]

As for the person who debates with the intention of proving you wrong and defeating you, do not debate with him. This is from the blameworthy argumentation in the religion; do not debate or argue in such a situation. May Allâh bless you all.

The wise person puts things in their proper places. Therefore, the person who is in need of having a doubt removed, you should clarify things to him with (wise) refutations and by dispelling his falsities, but with wisdom and the best type of admonishment, not with the goal of defeating or overcoming him. Rather, debate with the goal of clarifying the truth and directing this person who is seeking guidance.

As for the statement [**not sitting with the people of desires**] this is because, most of time, sitting with the people of misguidance leads to deviance. Many people are deceived by their knowledge and intelligence. Consequently, they intermingle and live with the people of innovation. As a result, Allâh leaves them to themselves, and then they fall into misguidance. This scenario is real and tangible. Al-Imâm Ibn Battah pointed this out when he said: **"We knew a people who used to insult and curse the people of innovation, but then they began to sit and live with them. Then they became from them."**

This situation is a reality in every time and place. Some major individuals (even in our times) were deceived by themselves, so sadly they fell into innovation. We do not want to mention their names; they are well known amongst the students of knowledge.



From amongst the proofs to establish the principle, [**not sitting with the people of desires**] is the statement of Allâh:

﴿ وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ﴾

"And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic..." [Al-An'âm: 68]

Do not sit with them, because these people engage in false conversations about the verses of Allâh and they speak about Allâh without knowledge. Innovation is based upon both false conversations surrounding Allâh's Religion and His Book, also by ascribing this falsehood to the Book of Allâh and the Sunnah of Allâh's Messenger (ﷺ). Therefore, it is obligatory to depart from these people. As we have read, the Messenger (ﷺ) said: **"If you see the one following that which is not clear from it then they are the ones whom Allâh has mentioned, so beware of them."** [Ibid]

Also, the Prophet (ﷺ) said: **"There will be a people from my Ummah, they will come to you with that which neither you nor your forefathers were aware of, so beware of them."** [Collected by Muslim, The Introduction, hadîth no. (06)]

This is also from the prophetic text that warns from sitting with the people of innovation. The ignorant people may be fooled by their misguidance. As for you (i.e., the strong student), you may have knowledge, evidence, and proof. There is no problem for you to invite them to the truth and clarify that which is correct. But to sit with them, establishing love and friendship with them, and that which resembles this behavior, this is a mistake that leads to misguidance. And it is absolutely incumbent upon the one who has a (sound) intellect to avoid this.

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Some of the Companions, such as Ibn Abbâs, warned from sitting with the people of innovation and desires. Also many of the major scholars of the generation which followed the Companions, such as Ayyûb as-Sakhtiyanî and Ibn Sirîn—may Allâh have mercy on them—warned from them. There was even from amongst them, the one who would not even listen to a person of innovation, even if he proposed to read a hadîth or recite a verse. He would say to the individual: **"No!"** The man would ask, **'Why not,'** He would say: **"My heart is not in my hands; I fear that some type of trial will pierce my heart and I won't be able to remove it."**

There is nothing equal (and more cherished) than being safe from fitnah (i.e., innovation, disbelief, hypocrisy, etc). No one should put themselves in a situation where they can be tried and tested; especially the one who knows himself to be weak.



منزلة السُّنة وعلاقتها بالقرآن

The Status of the Sunnah and Its Relationship with the Qur'ân

And the Sunnah with us are narrations of the Messenger of Allâh(ﷺ).[9] It is the tafsîr and clarification of the Qur'ân.[10]

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[9] As for the statement [**The Sunnah with us are narrations of the Messenger of Allâh**]: I pose the question: what is the Sunnah? Al-Imâm Ahmad says the Sunnah is narrations of the Messenger of Allâh (ﷺ). This means his (ﷺ) statements, actions, and tacit approvals. Our sources from which we derive knowledge are the Book of Allâh and the Prophetic Sunnah. What is the Sunnah? It is the narrations of the Messenger of Allâh (ﷺ), his statements, actions, and tacit approvals, which Allâh has obligated upon all of us to cling firmly to and follow.

[10] Al-Imâm Ahmad says, as he clarifies the status of the Sunnah and its connection with the Qur'ân, [**The Sunnah is the Tafsîr and clarification of the Qur'ân**] as Allâh says in His Noble Qur'ân:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٤٤﴾ ﴾

"...and We have also sent down unto you (O Muhammad ﷺ the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them." [An-Nahl: 44]

Also, in another verse, Allâh states:

﴿ فَإِن تَنَٰزَعْتُمْ فِى شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ ﴾

"...(and) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger..." [An-Nisâ: 59]



To return a dispute back to Allâh, it is to return it to the Book of Allâh. To return it to the Messenger (ﷺ) it is to return it directly to him in his lifetime, (ﷺ) but after his death it is to return to his Sunnah (ﷺ). For indeed the Sunnah is a source for mankind, a reference. And just like the Qur'ân, the Sunnah can be used as a proof in issues of 'Aqîdah, legislative rulings, halâl and harâm, and all other affairs of the Religion, indeed it is a source like the Qur'ân. For this reason, if a question was posed to the early generation of Muslims pertaining to the 'Aqîdah or anything other than that, they would respond based on what came to their mind using either a verse from the Qur'ân or (a narration) from the Sunnah, not separating between the two. An example of this will come (later on) from situations involving 'Umar, Abû Bakr, Ibn 'Umar, and other Companions (رضي الله عنهم).

[**It clarifies the Qur'ân**]: The Prophetic Sunnah clarifies and gives detail to that which is general from Qur'ân. It clarifies the ambiguous, restricts the unrestricted, and specifies that which is general. The Sunnah offers us details about the Salâh, its times, its description, its frequency, what we should recite, and what we should say while bowing and prostrating. All of this is found in the Sunnah. Allâh says often in the Qur'ân:

﴿ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ﴾

"Establish the Prayer and give the charity."

The Sunnah clarifies these verses, providing detail. Thus, the Sunnah gives clarity and detail to that which is general in the Qur'ân, specifying and restricting that which is not specific, as al-Imâm Ahmad said [**The Sunnah is the Tafsîr of the Qur'ân, it clarifies the Qur'ân**].

There is no analogy in the Sunnah[11]; examples should not be placed forth for it.[12] It is not reached with the intellect nor desires,[13] rather it is emulation and leaving off desires.

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[11] **[There is no analogy in the Sunnah]:** Meaning there is no analogy in the Religion of Allâh. In the presence of a text there is no analogy, and it is not opposed by any intellect, analogy, opinion, or anything else. We have no other choice except but to submit.

As Allâh—The Most High—says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ ﴾

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [An-Nisâ: 65]

Some people go to extremes concerning the use of analogies, to the point that this extremity leads them to reject texts, and they may even say "This text opposes the fundamentals, and this text opposes the usage of analogy," falling into extremes in this issue.

With this principle, al-Imâm Ahmad is refuting the likes of these people, because in certain unique cases analogy *is* used, but it is, as they say, like the dead meat that is only eaten during times of complete necessity. Rather, Sheikh al-Islâm Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—mentioned in one of his small works (entitled) Ma'ârij al-Wusûl in clarifying that the Messenger (ﷺ) explained the Primary and Secondary Affairs of the Religion: **"Based on (research and) examination, there is no consensus except that we found a text to support it."** Likewise, no group used (a correct) analogy except that there is a text with the same meaning, but the people vary in their grasp of the (religious)



texts. Only a small amount of people understood the text like al-Imâm Ahmad or (even) come close to his understanding. Because of this, you find many scholars have used analogy correctly, with the guidance of Allâh. But with a more expansive study of the Prophetic Sunnah, a text would be found in the Islâmic Legislation (about the *same* issue). This is because the Messenger (ﷺ) clarified every aspect of the religion, the primary and secondary affairs, and did not leave anything.

As Allâh—The Most High—said:

﴿ مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ ﴾

"We have not neglected anything in the Book" [Al-An'âm: 38]

Also Allâh's Statement:

﴿ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ﴾

"...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion..." [Al-Mâ'idah:3]

Our Religion is complete, free from deficiencies. Some people exert great effort using analogies. Their analogy may be correct and in agreement with the text, but there may be a legislative text concerning the issue that has not reached them. If the person (using analogy) were to have known of the text, he would have left off the usage of analogy, and sufficed himself with seeking proof from the text. There may come after him, a scholar who studied the Sunnah from the different books of hadîth, for example Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—and he finds that a particular consensus amongst the scholars actually had a text to support it. So although the



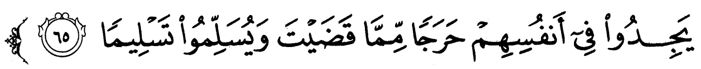
consensus may have been correct and in agreement with the legislative proofs, only if the text reached them, they would have used it as a proof, but they did not find it. So there may be scholars who came after them, who examined their works, such as Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—and other than him and found that there are authentic texts narrated from the Prophet (ﷺ) (to support them in their analogies and consensus). Also, these scholars found that there are correct analogies, but there are narrations from the Noble Messenger (ﷺ), that they did not have knowledge of.

Hence, al-Imâm Ahmad was very stern in refuting the usage of analogy. He used to refute many affairs where it was claimed that there is a consensus. And likewise, he used to refute those who say that 'the people have united upon such and such an issue.' He would respond by saying: **"How do you know there is not a difference of opinion concerning this issue?"** Rather, say **"I don't know of any difference of opinion in such and such an issue, and don't say that the Ummah has united upon this issue!"**

It is safer to say: **"I don't know any difference of opinion concerning this issue,"** because perhaps there is an opposing opinion that just has not reached you, or you have not come across.

[12] Al-Imâm Ahmad says: [**examples should not be placed forth for it.**] In the presence of a clear text, submit!

As Allâh—The Most High—says:



يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ ﴾



"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and

find in themselves no resistance against your decisions, and accept (them) with full submission." [An-Nisâ: 65]

If someone narrates to you an authentic or sound narration, do not say "By Allâh, By Allâh," and then begin to put forth examples. Abû Hurayrah (ﷺ) mentioned this same principle, as it is found in the introduction of Sunan Ibn Mâjah. He said: **"Al-Wudû' is legislated upon anyone who eats that which fire has touched."** [Introduction of Ibn Mâjah, hadîth no. (22), Book of Purification hadîth no. (485); at-Tirmidhî, The Book of Purification hadîth no. (79), al-Albânî graded it hasan]

So he narrated this hadîth that commands the one who eats that which fire has touched to perform wudû'. At this point one of the Companions said: **"What about boiled water, do I perform wudû' because of it?"**

Abû Hurayrah said:**"O son of my brother, if a hadîth from the Messenger of Allâh reaches you do not put forth examples."**

Meaning, it is not upon you except but to submit. This is a key principle—may Allâh bless you.

[13] **[It is not reached with the intellect or desires]** rather it is only reached by narrations. If you want the Sunnah and you want guidance, then it is a must that you study and learn the Religion. If a prophetic text reaches you, use (sound) intelligence and try to understand it.

The Prophet (ﷺ) said: **"Whomsoever Allâh wants good for, He gives him understanding in the Religion."** [Collected by al-Bukhârî, The Book of Knowledge, hadîth no. (71); Muslim, The Book of Charity, hadîth no. (1037)]

But if you want to speak about Allâh's Religion without any text and without any Sunnah, then this is (a form of) speaking about Allâh without knowledge. Allâh says:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ ﴾

"Say (O Muhammad ﷺ): '(But) the things that my Lord has indeed forbidden are al-Fawâhish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." [Al-'Arâf: 33]

Thus, it is imperative that the Muslim restricts himself (to the texts) in affairs of creed, worship, and halâl and harâm, except with text. As for affairs of the dunyâ, work hard. As the Prophet (ﷺ) said: **"You know best concerning your worldly affairs."** [Collected by Muslim, The Book of Virtues, hadîth no. (2363)]

The fundamental ruling concerning affairs of Religion is that it is impermissible except with permission from the Islamic legislation. So if you entered into the Religion of Allâh with your intellect, and followed your desires, and spoke concerning Allâh without knowledge, then certainly this is from the worst sins, and sometimes it is even greater than shirk (associating partners with Allâh in worship) as Ibn al-Qayyim stated while explaining the verse:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْيَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ ﴾

"Say (O Muhammad ﷺ): '(But) the things that my Lord has indeed forbidden are al-Fawâhish (great evil sins, every kind of



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unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge." [Al-'Arâf: 33]

He said: **"This verse moves gradually from the lowest to the highest, so the greatest is to speak about Allâh without knowledge. This is greater than shirk, because it includes shirk *and* other than it. Indeed shirk is not except from the statements of the people of falsehood and misguidance."**

Therefore, be extremely cautious of being deceived by your intellect, and so-called intelligence and understanding, leading you to speak about Allâh's Religion based on desires. Rather to truly understand these texts is to do as the Companions and their Successors did: [**it is following and leaving off desires**]. Do not allow one's intellect or one's desires to take control over the religion, rather be one who follows, leaving off desires and submitting to Allâh, The Lord of the all the Worlds.

الإيمان بالقدر خيره و شرّه

The Belief in the Divine Decree, the Good and Bad of it

From the Binding Sunnah—which if anyone left any part of it, not accepting it and not believing in it, is not from its people—is the belief in al-Qadar (The Divine Decree)[14], the good and bad of it, attesting to and believing in the prophetic reports

[14] Pay very close attention to this point; this paragraph is very important. Here al-Imâm Ahmad is going to describe to us certain fundamental principles, which whoever leaves them off is not from Ahl as-Sunnah: he leaves the circle of Sunnah to innovation. Therefore, pay close attention!

[**From the Binding Prophetic Tradition, which if anyone left any aspect of it**]**:** If anyone leaves all or most of it, then this is a great trial.

As for the statement [**Not accepting it and not believing in it, is not from its people**]: Whoever refuses it and does not believe in it, he is not from Ahl as-Sunnah. Not being from Ahl as-Sunnah means to be from the people of innovation and misguidance—Allâh's refuge is sought. Are you all aware (dear readers) that innovation is divided into major, minor, shirk and *ilhâd* (deviation from the straight path), as well as trials and tests? As Ibn al-Qayyim mentions: **"Innovation derives from disbelief and (also) leads to it."** Innovation is built upon (following) desires and misguidance. Allâh says:

﴿ أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ ﴾

"Have you seen him who takes his own lust (vain desires) as his ilâh (god), and Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight?



Who then will guide him after Allâh? Will you not then remember? [Al-Jâthiyah: 23]

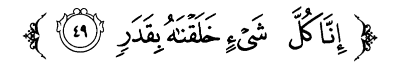
Thus we seek refuge in Allâh from following desires. For this reason, the People of the Sunnah named the people of innovation, "*Ahl a-Ahwâ*" (i.e. the people of desires), because they oppose Allâh's religion and follow their desires. Examples of these people include: the Khawârij, the Râfidhah, the Mu'tazilah, the Jahmiyyah, the Murji'ah, the Sûfiyyah, the Hulûliyyah (the people who believe in incarnation), the people of wahdatu al-wujûd (pantheism), the people who worship graves and others like them. All of this innovation and misguidance opposes the Book of Allâh, the Sunnah of the Prophet (ﷺ), as well as the fundamental principles of the Sunnah.

The first thing al-Imâm Ahmad mentioned is [**Belief in the Divine Decree.**] The one who does not believe in the Divine Decree is not from Ahl as-Sunnah; rather he has left off an essential component of the fundamentals of the Sunnah. Believing in the divine decree is a pillar of al-Îmân. Both the Book of Allâh and the Sunnah of the Messenger (ﷺ) point to this fact.
Allâh (ﷻ) states:

﴿ وَكُلَّ شَيْءٍ أَحْصَيْنَٰهُ فِيٓ إِمَامٍ مُّبِينٍ ﴾

"...and all things We have recorded with numbers (as a record) in a Clear Book." [Yâ-Sîn: 12]

Every situation that occurs, Allâh has complete knowledge of it, and He (ﷻ) recorded it in *al-Lahw al-Mahfûth* (The Preserved Tablet, The Book of Divine Decrees):





"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees, al-Lahw al-Mahfûth)." [Al-Qamar: 49]

Allâh (ﷻ) sent Jibrîl to Muhammad (ﷺ) to affirm the pillars and fundamentals which the religion is built upon. He asked him about al-Islâm (al-Îmân, and al-Ihsân), so the Prophet (ﷺ) said to him: **"'Al-Islâm is to declare that none has the right to be worshipped in truth except Allâh, and that Muhammad is the Messenger of Allâh, to establish the prayer, to give charity, to fast the month of Ramadan, to perform Hajj to the Holy House.' He then said, 'What is al-Îmân?' The Prophet (ﷺ) said: 'to believe in Allâh, His Angels, His Books, His Messengers, and to Believe in the Divine Decree, the good and bad of it is from Allâh (ﷻ).'"** [Collected by al-Bukhârî, The Book of Faith, hadîth no. (50); Muslim, The Book of Faith, hadîth no. (08)]

Also, in many verses, *five* pillars of al-Îmân are mentioned as well, other than the Divine Decree, but it (i.e., the Divine Decree) is mentioned in other verses as has proceeded.

﴿ ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيۡهِ مِن رَّبِّهِۦ وَٱلۡمُؤۡمِنُونَۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ لَا نُفَرِّقُ بَيۡنَ أَحَدٖ مِّن رُّسُلِهِۦۚ وَقَالُواْ سَمِعۡنَا وَأَطَعۡنَاۖ غُفۡرَانَكَ رَبَّنَا وَإِلَيۡكَ ٱلۡمَصِيرُ ٢٨٥ ﴾

"The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. They say, 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).'" [Al-Baqarah: 285]

Sometimes the Divine Decree is mentioned in separate independent texts, and these fundamentals are also mentioned in

one context, but all of them are indicated by the Book of Allâh and the Sunnah of the Messenger (ﷺ) as found in the hadîth of Jibrîl, the hadîth of 'Abdullâh bin Mas'ûd, and if Allâh wills, we will mention other proofs dealing with the Divine Decree at another point.

Thus [**Believing in the Divine Decree, the good and bad of it**] is from the foundations of the Sunnah which if anyone leaves any aspect of it, he has removed himself from Ahl As-Sunnah. Therefore, it is absolutely binding upon the believer to have firm faith and belief that the Divine Decree in its totality, the good and bad is from Allâh. Sheikh al-Islâm Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—has discussed the topic of al-Qadar in his work al-'Aqîdatu al-Wâsitiyyah and other works, and mentioned that it is of different levels.

The First Level: (To Believe that) Allâh's Knowledge encompasses everything, and that Allâh knew completely about all of the affairs in His creation, great and small; for indeed Allâh's knowledge is not preceded by ignorance.

Then Allâh recorded *that* in a protected book. The Messenger of Allâh (ﷺ) said: **"Allâh decreed the details of everything before he created the heavens and the earth by fifty thousand years."** [Collected by Muslim, The Book of al-Qadar, hadîth no. (2653)]

And the Messenger (ﷺ) said: **"The First thing Allâh created was the pen. Then He said to it: 'Write!' It said: 'What shall I write?' Allâh ﷻ said: 'that which is and will be until the establishing of the Hour.'"** [Collected by Abû Dawûd, The Book of Sunnah, hadîth no. (4700); at-Tirmidhî, The Book of al-Qadar, hadîth no. (2155); al-Albânî graded it to be authentic, and collected it in his as-Silsilah as-Sahîhah, hadîth no. (133)]



Allâh wrote down all information—which He knew with His vast all encompassing knowledge—in *al-Lahw al-Mahfûth.* As Allâh says in the Qur'ân:

﴿ وَعِندَهُۥ مَفَاتِحُ ٱلۡغَيۡبِ لَا يَعۡلَمُهَآ إِلَّا هُوَۚ وَيَعۡلَمُ مَا فِي ٱلۡبَرِّ وَٱلۡبَحۡرِۚ وَمَا تَسۡقُطُ مِن وَرَقَةٍ إِلَّا يَعۡلَمُهَا وَلَا حَبَّةٖ فِي ظُلُمَٰتِ ٱلۡأَرۡضِ وَلَا رَطۡبٖ وَلَا يَابِسٍ إِلَّا فِي كِتَٰبٖ مُّبِينٖ ٥٩ ﴾

"And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record." [Al-An'âm: 59]

﴿ يَٰبُنَيَّ إِنَّهَآ إِن تَكُ مِثۡقَالَ حَبَّةٖ مِّنۡ خَرۡدَلٖ فَتَكُن فِي صَخۡرَةٍ أَوۡ فِي ٱلسَّمَٰوَٰتِ أَوۡ فِي ٱلۡأَرۡضِ يَأۡتِ بِهَا ٱللَّهُۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٞ ١٦ ﴾

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well Aware (of its place). [Luqmân: 16]

Allâh has knowledge of all things; everything was written down in *al-Lahw al-Mahfûth.*

<u>**Second Level:**</u> To believe in Allâh's all encompassing Will for everything that He desires to be. Also to believe in His Ability with which He creates everything. There is nothing in existence or nonexistence, whether in the past or future, big or small, statement or action, movement or stillness, except that it occurs all by the Will of Allâh; and it does not exist except that Allâh created it, bringing it to be with His Will, and His Ability with which He is able to do all things.

With this, Allâh sent Messengers and Books, holding the slaves responsible, commanding and prohibiting them, making them accountable for their intentions, beliefs, and acts of worship. As for the obedient one, he is obedient out of a choice and desire to be obedient, and that does not oppose the Will and Ability of Allâh (ﷻ) in the least. Whosoever is obedient and treads the path of the Noble Messengers (عَلَيْهِم الصَّلَاةُ وَ السَّلَامُ), his reward is Paradise. Likewise, whosoever disobeys the Messengers (عَلَيْهِم الصَّلَاةُ وَ السَّلَامُ) opposing and belying them, certainly he will be held accountable and recompensed according to his level of transgression. If his opposition reaches the level of disbelief, then he will remain in the Hell-Fire forever. If his opposition is in the form of major sins, other than disbelief, then he is under the Will of Allâh; if He (ﷻ) wills He (ﷻ) will pardon him, and if He (ﷻ) wills He will punish him.

The point of reference: Believing in the Divine Decree, the good and bad of it, does not oppose the establishment of carrying out the Islâmic Legislation: **"Perform deeds, for it will be made easy for everyone to do what they were created for."**

Some of the people asked the Messenger (ﷺ) about doing deeds and whether the deeds you perform are based on that which is written by the pen and decreed by Allâh, or is it different from that. They said: **"'O Allâh's Messenger (ﷺ)! Shall we not depend upon what has been written for us and give up deeds?' He said, 'Perform deeds, for everybody will find easy to do such deeds as will lead him to (his destined place for) which he has been created.'"** [Collected by al-Bukhârî, The Book of Tafsîr, hadîth no. (4949); Muslim, The Book of al-Qadar, hadîth no. (2648), and the aforementioned wording is mentioned in Muslim's collection]

As for the people of happiness, it will be made easy for them to do the actions of the people of joy, (gladness, and cheerfulness). Likewise, the people of misery will do the actions of the people of



that have been narrated about it[15]. It is not to be asked why or how[16], rather it is only believing and affirming them.

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sadness and wretchedness. As for the statement of the Messenger (ﷺ): **"Perform deeds,"** this means to work based on the Islâmic Legislation, according to that which the Messengers (عَلَيْهِم الصَّلَاةُ وَ السَّلَامُ) came with, obeying them (in their commands).

That is because Allâh gave you all the ability to choose along with an intellect by which you distinguish between truth and falsehood, guidance and deviance, obedience and defiance. Thus, Allâh will hold you accountable for that which He has bestowed upon you: devices which you were given that distinguish you from animals and inanimate objects. Because of this you will be questioned and held responsible in front of Allâh—The Blessed, The Most High. All of this leading to either a reward or a punishment: honor or debasement and humiliation.

[15] [**attesting to and believing in the prophetic reports that have been narrated about it.**] meaning: to the Divine Decree. From these narrations are those which we mentioned such as the hadîth of Jibrîl, **"To believe in the Divine Decree, the good and bad of it."** This relates to the general Divine Decree, which refers back to Allâh's all encompassing knowledge, and it coincides with that which Allâh wrote in *al-Lahw al-Mahfûth.*

As for the hadîth of Ibn Mas'ûd, it refers to the *Life Decree,* that which has been decreed about a person's life. As it is mentioned in the hadîth narrated by Ibn Mas'ûd (رضي الله عنه) that the Messenger, "The Truthful and The Believed," (ﷺ) said: **"Each one of you is collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allâh sends an angel and orders him to write four things, i.e., his provision, his age, his actions, and whether he will be of the wretched or the blessed (in the Hereafter)."** [Collected by al-Bukhârî,



The Book of al-Qadar, hadîth no. (6594); Muslim, The Book of al-Qadar, hadîth no. (2643)]

This is called the *Life Decree.* Also there is the *Yearly decree,* and that is *Laylatu al-Qadar.* As Allâh says:

﴿ إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ﴿٣﴾ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ﴿٤﴾ ﴾

"We sent it (this Qur'ân) down on a blessed night (i.e., the Night of al-Qadar). Verily, We are ever warning (mankind that Our torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). Therein (that night) is decreed every matter of ordainments." [Ad-Dukhân:3-4]

In this night, Allâh writes down that which will occur to the slaves from righteous and evil deeds, trials and tribulations, and other matters similar to this. This is called *Yearly Decree* which Allâh decrees in this night.

In addition to these previous types of Divine Decree, there is the daily decree, and it refers to what the slaves do daily and what the Angels write about them day by day.

[16] [**believing in**] meaning: the texts. It is not to be asked "why did Allâh do this or that, and why did Allâh decree this and why did He command with this and prohibit this." Likewise, [**It is not to be asked, why or how**] Rather it is only upon us to believe and submit, and feel at ease with the decree, because it may be the case that these questions derive from opposing Allâh (ﷻ) His Divine Decree, His Legislation, and His command and prohibition. So it is not upon you except but to submit, especially with this matter of the Divine Decree. Because it is as they say: "the Secret of Allâh—The Blessed, The Most High." That which you know of

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it, praise Allâh; and that which you have no knowledge about, it is incumbent upon you to submit.

[It is not to be asked why or how, rather it is only believing and affirming them]: This is obligatory upon every Muslim, and it is from the prerequisites of the Declaration of Faith, "No deity deserves to be worshipped in truth except Allâh, and that Muhammad is the Messenger of Allâh," this entails that you have surrendered to Allâh, in that which He commands with, prohibits, legislates, and also in that which He decrees upon you, whether good or bad.



التّسليم للنّصوص النّبويّة و الإيمان بها

Submitting to the Prophetic Narrations and Believing in Them

And whoever does not know the explanation of a particular hadîth, or whose intellect does not allow him to understand it, then it is sufficient for him to simply submit and believe, because the matter has been perfected for him[17]; such as the hadîth of "as-Sâdiq al-Masdûq [The Truthful, The Believed]" (Describing the Divine Decree), and other prophetic narrations that deal with the Divine Decree.

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[17] **[And whoever does not know the explanation of a particular hadîth, or whose intellect does not allow him to understand it, then it is sufficient for him to simply submit and believe, because the matter has been perfected for him]**

﴿ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ ﴾

"...Allâh burdens not a person beyond his scope..."
[Al-Baqarah: 286]

There may be certain texts that one may not understand, about which he may ask "(what is the) wisdom and goal of them" and "what is the secret behind them?" But it is incumbent upon you to affirm and believe them, because this is from the prerequisites of true faith: "I believe in the unseen, I believe that Muhammad is true, that the Qur'ân is true, and that which Muhammad came with is truth, and that he does not speak from his own desires." So that which you have knowledge of, then certainly the praise belongs to Allâh alone, and that which you do not have knowledge of, leave it to the one who knows and you have been sufficed.



أسئلة الدرس

Questions from the Class

1. **Question:** Some of our Salafî Brothers sit with the people who follow their desires, (What is your advice to them)?

Response: I will mention some examples for you. The likes of this happened to Ibn Aqîl, al-Bayhaqî, al-Harawî, and many others throughout Islâmic History. Many people throughout history were enticed by the knowledge they have, so they sat with the people of innovation and desires, thus they became lost in (deviation). In this are many lessons and admonitions. This occurred to people that once followed the way of the Salaf, but because they sat with the people of innovation, mixed with them, and read the books of the people of falsehood, they deviated and became lost. So my advice for these individuals is to benefit from their brothers, and before that to benefit from the great Manhaj which encourages you to be safe from all deviance and misguidance, and protected from all evil. By Allâh, nothing is equal to being safe from misguidance and trials.

2. **Question:** It is known that differing in secondary affairs of the religion, with certain conditions, is permissible. So what are the conditions that make differing in 'Aqîdah allowable?

Response: By Allâh, I do not see anything that makes differing in 'Aqîdah permissible. As for what relates to the Companions—from what some people ascribe to them as differing in affairs of 'Aqîdah—then indeed they did not differ in the least. With the will of Allâh this issue will be discussed more in our study of this work, Usûl as-Sunnah.

3. **Question:** If the Companions agree on a particular issue, is it permissible for someone to come after them and introduce a new statement?



Response: Whoever does such a thing is at risk of a serious threat and puts himself in great danger.

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴿١١٥﴾ ﴾

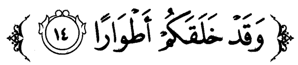
"And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell—what an evil destination!" [An-Nisâ:115]

The Companions agree on a particular issue and you come with a new statement?! This person's opinion is not in agreement with the consensus of the Companions, rather it is in clear opposition to the Book of Allâh, the Sunnah, and (the way of) the believers. This person is following other than the way of the believers, therefore it is not permissible.

4. **Question:** I work in one of the companies and some or all of my co-workers are from deviant groups, so what is your advice for me in being cautious of sitting with them?
Response: Search for another job; if you find from amongst them those who accept your call to the truth, then all praise belongs to Allâh alone, but if not then search for another field of work.

5. **Question:** Please elaborate on the hadîth of Ibn Mas'ûd:
"Each one of you is collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days)..." [Ibid]
Response: If a man has intercourse with his wife, and releases semen into her womb, there is a period of forty days that it remains as *nutfah* (i.e., a seed resulting from male and female liquids, with the permission of Allâh). Then Allâh—The Blessed, The Most High—moves it to another stage of

development where it becomes a blood clot, and then he moves it to another stage for forty days, where it is a morsel of flesh. So there are various stages. As Allâh says:



"While He has created you in (different) stages." [Nuh:14]

However, this hadîth may confuse the deviant group, al-Qadariyyah, because of the fact that Allâh knows whether the slave will be from the happy or the miserable while the person is in his mother's womb. This is from their absolute misguidance. Because indeed Allâh—The Blessed, The Most High—knew this in His all encompassing knowledge, and recorded it in *al-Lahw al-Mahfûth*. Then this which was written agrees with Allâh's Knowledge and that which is recorded in the Book of Divine Decrees. These people were influenced by their desires and intellects; otherwise this issue was clear and basic with the pious predecessors. And we hope the questioner is not influenced by the thoughts of these people.



الإيمان برؤية الله

Believing that Allâh will be seen (in the Hereafter)

And such as the narrations which affirm that Allâh will be seen in the Hereafter[18], all of them, even if they may find it

[18] [**And such as the narrations which affirm that Allâh will be seen in the Hereafter**]: It is mandatory upon the slave to have firm belief that the believers will see Allâh in the Hereafter. However, the deviant group, the Mu'tazilah, rejected that Allâh will be seen in the Hereafter based on false doubts, but Ahl as-Sunnah refuted them using proofs and evidences from the Book of Allâh and the Prophetic Sunnah.

From the scholars who refuted the Mu'tazilah is al-Imâm Ibn al-Qayyim using seven verses from the Book of Allâh as proof. A person may not realize how some of the verses can be used as proof, but if one ponders they would find that he was correct in using these verses as sound proof indicating that the believers will see Allâh in the hereafter. From these verses is the statement of Allâh(ﷻ):

﴿ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَـٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ﴿٢٢٣﴾ ﴾

"...And fear Allâh, and know that you are to meet Him (in the Hereafter), and give glad tidings to the believers." [Al-Baqarah: 223]

Ibn al-Qayyim said (while explaining this verse) that (an *actual*) meeting does not take place except if both parties see one another; this is understood from the Arabic language itself. He also mentioned that the verses which those who deny that Allâh will be seen hold on to in order to reject the fact that Allâh will be seen by the believers in the hereafter, such as the statement of Allâh:



﴿ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾ ﴾

"No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well Acquainted with all things." [Al-An'am: 103]

Sheikh al-Islâm Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—mentioned (about this notion of the Mu'tazilah) that Allâh does not praise Himself by simply negating certain characteristics; rather He praises Himself by negating certain characteristics and affirming others. And he mentioned a number of examples to express this point. For example, the statement of Allâh:

﴿ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ ﴾

"...No vision can grasp Him..." in this verse is an affirmation that Allâh will (in fact) be seen in the hereafter, because he did not negate that He will be seen, rather He negated that sight can grasp and encompass Him; indeed Allâh is not encompassed by anything. You see the sun and you see sky, and there are many things you may see, but your vision does not encompass these things, even though you may be able to see them in general.

Likewise, the statement of Allâh to Mûsâ (ﷺ):

﴿ قَالَ لَن تَرَىٰنِى ﴾

"...you will not see me..." [Al-A'râf: 143]

Mûsâ (ﷺ) sought from his Lord that he may see Him. If this was something that was impermissible or impossible, Mûsâ (ﷺ) would not have asked for such a thing. So Allâh said to him,

﴿ قَالَ لَن تَرَىٰنِى ﴾

"...you will not see me," meaning at this current time. He did not say 'You cannot possibly see Me.'



﴿ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا ﴾

"...so when his Lord appeared to the mountain, He made it collapse to dust..." [Al-A'râf: 143]

But Mûsâ (ﷺ) is not able to endure the reality of seeing Allâh in *this* life, and likewise the physical structure of the human being, in this life, is unable to endure seeing Allâh—The Blessed, The Most High. How would the human be able to see Allâh in this life, when there comes in the authentic hadîth: **"His (Allâh's) veil is light, if He withdraws it (the veil), the splendor of His Face would consume His creation so far as His sight reaches."** [Collected by Muslim, The Book of Faith, hadîth no. (179)]

The physical make up of the human being makes it impossible to withstand seeing Allâh (ﷻ) in this life. If the mountains turn to dust from the majestic appearance of Allâh, how can a human possibly endure seeing Allâh? But when Allâh—The Glorious, The Majestic—resurrects His slaves and enters them into paradise, they enter with a (physical) composition that is prepared to see Allâh (ﷻ).

From the verses which are used as proof is the statement of Allâh:

﴿ ۞ لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ﴾

"For those who have done good is the best (reward, i.e. Paradise) and even more." [Yûnus: 26]

The Noble Prophet Muhammad (ﷺ) clarified the meaning of Allâh's statement "**and even more**", saying that it refers to seeing Allâh in the Hereafter, as it comes in the hadîth narrated by Suhayb (رضي الله عنه) found in Sahîh Muslim [The Book of Faith, hadîth no. (181)]. Likewise many Companions explained that the best reward is Paradise, **"and even more"** means to see Allâh (ﷻ), and it is better than Paradise. Allâh will say to His slaves after



difficult to fathom or consider it repugnant to the ears[19], but it is only upon you to have absolute faith in them[20], not rejecting one

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entering them into paradise: **"Do you want me to give you anything else?"** They will say **"What can we possibly desire, our faces are glistening, You have entered us into paradise, and You have given us again and again, so at that point their Lord will appear to them. So they will not enjoy or find any blessing better than seeing Allâh, The Blessed, The Most High."**

The prophetic narrations (about this topic) have reached to about thirty narrations confirming that the believers will see Allâh in the Hereafter. From amongst these ahâdîth is that which is narrated by Jarîr and likewise that which is narrated by Abû Hurayrah. The Prophet (ﷺ) states: **"You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him."** [Collected by al-Bukhârî, The Book of Tawhîd, hadîth no. (7437)]

There are various narrations, many of them collected by al-Bukhârî and Muslim as well. This is that which pertains to seeing Allâh in the Hereafter.

[19] **[Even if they may find it difficult to fathom or consider it repugnant to the ears]:** Meaning the ears of the people who follow falsehood. As for the people of truth, they accept these narrations with a welcoming heart.

[20] When the fitnah (trials, doubtful matters) appeared and people began to deny that Allâh will be seen in the Hereafter, people began to stir up confusion, mentioning that these narrations were repugnant. Does anyone of you (dear readers) become confused from the hadîth of Abû Hurayrah about seeing Allâh, or the verses (about this topic)?! None of you become confused and not one of you is disturbed by hearing these prophetic narrations. But the people of falsehood are disturbed. Therefore, they are the ones who mention this type of speech.

letter from any of these narrations, or other than them that have been reported by the reliable narrators.[21]

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[21] **[Not rejecting one letter from any hadîth that the reliable reporters have narrated.]** This is because the Messenger of Allâh (ﷺ) does not speak from his own desires; he only says that which is true. When 'Abdullâh bin 'Amr said to the Prophet (ﷺ) that the people say "Do not write (down the prophetic narrations)." The Prophet (ﷺ) said: **"Write! By the One in Whose Hand is my soul, nothing comes from me except the truth"** [Musnad Ahmad, verification of Ahmad Shâkir, from the narrations of 'Abdullah bin 'Amr bin al-'Âs, hadîth no. (6510, 6802), Ahmad Shâkir graded its chain to be authentic]



"Nor does he speak of (his own) desire. It is only a Revelation revealed." [An-Najm: 3-4]



ترك الجدال والخصومات في الدين

Leaving off Debating and Argumentation in the Religion

From the Foundations of the Sunnah: not to debate or argue with anyone, and not (even) to *learn* argumentation, because indeed disputing about the Divine Decree, Seeing Allâh, The Qur'ân, and other than that from the aspects of the creed, is disliked and prohibited[22]. And anyone who takes on such behavior, even if he is right in his argumentation, is not from the People of the Sunnah[23] until he leaves off debating and submits to the narrations and believes in them[24].

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[22] Al-Imâm Ahmad is advising with leaving off argumentation because: **[Indeed disputing about the Divine Decree, seeing Allâh, The Qur'ân, and other than that from the aspects of 'Aqîdah, is hated and prohibited].**

Many narrations have come prohibiting argumentation and debating. The Messenger (ﷺ) came out one day and the people were disputing about the Divine Decree, so he became very angry as if a seed of pomegranate was glaring in his face. Then he (ﷺ) said: **"Do you want to put the Book of Allâh one part against another?"** [Collected by Ibn Mâjah, The Introduction, hadîth no. (85), al-albânî graded it to be Hasan Sahîh]

The Prophet (ﷺ) made a very serious refutation of this act, which indicates that debating about the Divine Decree is impermissible and the same applies to the other aspects of the Islâmic 'Aqîdah.

[23] **[Even if he is right in his argumentation, he is not from the People of the Sunnah, until he leaves off debating].** Al-Imâm Ahmad was very stern towards debating. Whosoever says that he has no means of arriving at the Sunnah except with argumentation, he is in plain error. However, this statement of al-



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Imâm Ahmad is not to be taken in an absolute manner, because Allâh has made it permissible for us to debate in a way which is best. If all the conditions are present, and the one engaging in argumentation wants the truth, not to defeat (you) or to be stubborn, then you should clarify things to him in the best of manners. But if he is leaning toward anger, altercation, and arrogance, you should leave him (alone and not debate with him).

Some people from the Khawârij used to come to ash-Sheikh ('Abdul-'Azîz bin 'Abdullâh) Ibn Bâz so that he would debate them, but he did not debate or argue with them. Likewise was the case of the Shî'ah (Râfidhah), he would not debate or argue with any of them.

[24] Lastly, al-Imâm Ahmad mentioned here [**until he leaves off debating and submits and believes in the narrations**] This is what is obligatory: to believe in the narrations, to convey them to mankind, while explaining and clarifying their meanings if they are difficult for the people to understand. (However), if you see someone debating in a manner that is best, while seeking benefit, then you should clarify matters to him. If he has a doubt, then remove it, but with gentleness, wisdom, and fair-preaching. But if he merely wants to argue, do not debate with him, because he does not want the truth and the debate will not arrive at any result.

القرآن كلام الله ليس بمخلوق

The Qur'ân is the Speech of Allâh, and it is Not Created

The Qur'ân is the Uncreated Speech of Allâh[25] and no one should be too weak to declare it to be uncreated. For indeed

[25] This issue, of claiming that the Qur'ân is created, as you all are aware, is very serious. A great trial occurred for Ahl as-Sunnah due to this issue, and at the head of (those who sustained great difficulty and tribulations was) al-Imâm Ahmad. During this trial, people were imprisoned, tortured, and killed. All of this was done by the Jahmiyyah and the Mu'tazilah during the time of al-Ma'mûn, al-Mu'tasim, and al-Wâthiq, during three different leaderships from the Abbasid Dynasty. The Islâmic Ummah was put through a great trial by way of the Jahmiyyah, the Mu'tazilah, and the other people of misguidance and deviation, where they gained power over Ahl as-Sunnah, but in the end Allâh decreed that the good end would be for His pious servants. Al-Imâm Ahmad exerted immense patience, persevering upon imprisonment, torture, and severe burdens that even the mountains would not be able to bear. So Allâh raised his level and his status, eventually becoming the Imâm of Ahl as-Sunnah in truth. There is no one who raises their head for the Sunnah and the banner of the Sunnah except that he is honored to be connected with this great Imâm. Allâh honored al-Islâm with Abû Bakr (ﷺ) on the Day of the Riddah (apostasy), and with Ahmad on the Day of the Mihnah (The Trial), as some of the pious predecessors mentioned. May Allâh show him mercy and give him the best reward.

The Book of Allâh and the Sunnah indicate that the Qur'ân is the Speech of Allâh, which Allâh—The Glorious, The Most High—spoke with. Then Allâh revealed it to Jibrîl who conveyed it to Muhammad (ﷺ). Allâh speaks when and if He wills. From His



speech is that which would not be exhausted by the seas, as Allâh says:

﴿ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾ ﴾

"Say (O Muhammad ﷺ to mankind): 'If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid.'" [Al-Kahf: 109]

From Allâh's Speech are the Books that were sent down for the rectification and guidance of mankind, to save them from misguidance and for other aims and goals that only Allâh (جل جلاله) knows. This is from the mercy, wisdom, and requisites of Allâh's Lordship that He sends down revelation to His Messengers (ﷺ) for the rectification of people's lives, allowing them to become qualified to enter Paradise, by acting by the revelation, thus earning them Allâh's pleasure—The Lord of all things. Whosoever opposes these Divine Books, which Allâh has sent down, while stubbornly rejecting (the truth), the proof will be established against him, thus earning him the recompense of the disbelievers and the arrogant ones; his abode will be the Hell-Fire forever, as Allâh mentioned.

[**The Qur'ân is the uncreated Speech of Allâh**] which Allâh spoke with—The Mighty, The Majestic—and the Books which Allâh sent down are likewise the Speech of Allâh, He revealed them to His slaves. Allâh spoke directly to Mûsâ, and likewise Muhammad (ﷺ) on the Night Journey. Allâh will call out on the Day of Judgment, **"Where are these so-called partners of mine?"** Likewise, Allâh he says in the Qur'ân:





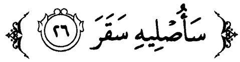
"And when your Lord Called out to Mûsâ" [Ash-Shu'arâ: 10]

"Calling out" does not occur except with letters and a voice that is befitting to Allâh, not resembling the voice, nor the letters, or speech of the creation in the least. So Allâh speaks, and speaking is a characteristic of completeness. Neither objects nor animals speak, and they are less than the human beings who are capable of speaking. Allâh (ﷻ) honored the human being and completed him. From this completeness is that human beings have the ability to speak and communicate. This is a characteristic that distinguishes the human being from all other creatures. So it is Allâh who gave human beings, the angels, and the jinn, who possess an intellect, this ability to speak, which is a characteristic of completeness and perfection. Allâh is complete, and He grants from His completeness to whomsoever He wills from His slaves and creation. Knowledge and ability are also characteristics of completeness. Therefore whoever removes from Allâh the characteristics of speech, knowledge, and ability, then he is belittling Allâh in an immense way. When one of the disbelievers of Quraysh said:



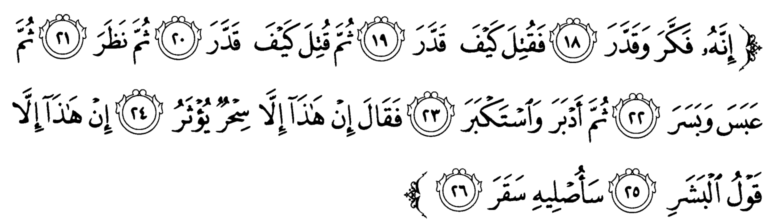
"This is nothing but the word of a human being."
[Al-Muddathir: 25]

Allâh—The Most High—said:



"I will cast him into the Hell-Fire" [Al-Muddathir:26]





"Verily he thought and plotted. So let him be cursed: how he plotted! And once more let him be cursed: how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way: then he turned back, and was proud. Then he said: 'this is nothing but magic from that of old, This is nothing but the word of a human being!' I will cast him into Hell-Fire."
[Al-Muddathir:18-26]

The statement of mankind is created, so Allâh threatened him with a severe punishment. This is slandering the Qur'ân, saying that it is magic or that it is the statement of a man. This is lowering and demeaning the Qur'ân, which is the Speech of Allâh, sent for the guidance of mankind, and it is not created. As for the Mu'tazilah, the Jahmiyyah, the Bâtiniyyah, the Râfidhah Shî'ah, the Khawârij, and all deviant groups, they differ concerning the Speech of Allâh, all eventually arriving at the belief that Allâh does not speak. Even the Ashâ'irah were influenced by the Mu'tazilah. The first generation of 'Ashâ'irah used to say "Speech is a characteristic that exists with Allâh, but the Qur'ân is not *actual* speech, but rather a *narration* of His speech. It is not words, letters, or a voice, Allâh did not (*actually*) speak. This Qur'ân is not His speech!"

We ask Allâh for safety and protection (from falling into such deviation). But sadly, from the later generation of 'Ashâ'irah are those who blatantly say that the Qur'ân is created.



The Qur'ân is the uncreated speech of Allâh, and the same for all of Allâh's speech, it is uncreated. These people when they began

Allâh's Speech is from Him, not separate from Him; and nothing of Allâh's Attributes or His Speech is created[26]. Also, be cautious

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this fitnah, saying: "The Speech of Allâh, Allâh created it without a place," and they say "It is the Speech of Allâh, but it is as you say 'the She-Camel of Allâh." They say, "The She-Camel of Allâh and the House of Allâh, are examples of created things being attached to the creator." All of these are lies to confuse and misguide the people.

Al-Imâm Ahmad mentioned [**It is not created.**] (I pose the question): Why is it not sufficient to simply say the Qur'ân is the Speech of Allâh? (The answer) is because the Jahmiyyah and Mu'tazilah deny that the Qur'ân is the speech of Allâh, but they say "The Speech of Allâh, while they intend that it is created similar to how we say 'The She-Camel of Allâh, and the House of Allâh.' The She-Camel of Allâh and the House of Allâh are all created things, is that not so? They make such a statement, but they intend only to play games, saying "It is the speech of Allâh, but it is created." Rather say "The Speech of Allâh, and it is *not* created!"

But if you (were to) say, "The Speech of Allâh" and then remained silent, and *did not* say it is not created, the Mu'tazilah *and* the Jahmiyyah will agree with you (in your statement, if you do not add "it is not created")! They will say to you "The Speech of Allâh," but if you leave it blank they will add or say that it is created. Rather you should fill in the blank and say it is not created.

[26] [**And no one should be too weak to declare that the Qur'ân is uncreated. For indeed Allâh's Speech is from Him, not separate from Him; and nothing of Allâh's Attributes or His Speech is created**] Meaning: the Speech of Allâh is a characteristic of Allâh—The Mighty, The Majestic—but Allâh speaks when and if He wills. The statement of al-Imâm Ahmad [**For indeed Allâh's**

of debating with anyone who has innovated concerning this affair[27]or anyone who says his recitation is created or other than

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Speech is not separate from Him] is a refutation against the Mu'tazilah who said Allâh created "His Speech" without a place. Rather Allâh's Speech, Ability, and Will are all from His innate and essential characteristics; and these qualities are from His absolute completeness. Just like Allâh *creates* whenever He wills, He speaks whenever He wills. As Allâh—The Most High—said:

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ۝٨٢﴾

"Verily, His Command, when He intends a thing, is only that He says to it, "Be" and it is" [Yâ Sîn: 82]

Hence the characteristic of speech is an innate characteristic, but Allâh speaks, reveals, provides, and creates with His Speech.

﴿إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ ۝٨٢﴾

"Verily, His Command, when He intends a thing, is only that He says to it, "Be" and it is" [Yâ Sîn: 82]

As for the statement of al-Imâm Ahmad **[not separate from Him]** this means that Allâh's (ﷻ) Speech is an innate quality. As for the Qur'ân, it is heard and Allâh's speech is heard as well. Is this understood? **[not separate from Him]:** What does al-Imâm Ahmad intend by this? The intent behind this statement is that speech is an innate characteristic of Allâh, and this is a direct refutation of the Mu'tazilah who said that Allâh created this speech without a place.

27 **[And nothing of Allâh's Attributes or His Speech is created; be cautious of debating with anyone who has innovated concerning this affair]:** Notice how al-Imâm Ahmad is placing emphasis on this issue. But when he (i.e., al-Imâm Ahmad) needed to debate he debated. For example he debated Ibn Abî Du'âd, and other than

this. And whoever hesitates in this matter and says" I don't know whether it is created or not created[28], it is just the Speech of Allâh," this person has fallen into innovation[29], and he is just like

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him, when it was a necessity, and the person was seeking da'wah and the truth.

[28] [**Or anyone who says his recitation is created or other than this. And whoever hesitates in this matter and says 'I don't know whether it is created or not created'**] Here when the fitnah of the statement that the Qur'ân is created came and Ahl As-Sunnah separated from the Jahmiyyah, the Mu'tazilah, and other than them, there came about those who ascribed to the Sunnah and said "The Qur'ân is the Speech of Allâh, and my utterance of the Qur'ân is created." So Imâm Ahmad refuted them. (That is) because if you say: "My utterance of the Qur'ân is created," the word 'utterance' can potentially refer to that which is uttered, meaning the Qur'ân itself, and it is possible that it can mean words which the speaker is speaking with and uttering.

So when it was the case that this phrase can possibly contain falsehood, it could be exploited by the Jahmiyyah, the Mu'tazilah, and other than them from those that say the Qur'ân is created. They could exploit it in order to misguide the people. (So a person may say): "My recitation (or utterance) of the Qur'ân is created," and he may intend the *actual speech* which is being uttered. Al-Imâm Ahmad said, [**whoever says 'my recitation of the Qur'ân is created' is an innovator.**]

[29] [**And whoever hesitates in this matter and says 'I don't know whether it is created or not created, it is just the Speech of Allâh,' this person has fallen into innovation**]: When you say Allâh's Speech is not created, do not say "My recitation of the Qur'ân is created", because it is a means which the people of falsehood use to eventually arrive at the statement that the Qur'ân is created. Likewise, do not hesitate to say that the Qur'ân is uncreated.

Rather be firm that the Qur'ân is the uncreated speech of Allâh: this is what is affirmed by the Qur'ân, the Sunnah, as well as the Companions and the Pious Predecessors.

If a man has hesitancy or reluctantly to say that the Qur'ân is the uncreated speech of Allâh, then there is doubt concerning his affair; for indeed, this is innovation and from the ways of the Jahmiyyah. When this fitnah appeared and its severity intensified, these innovated wordings came along. There were those who hesitated to take the stance that the Qur'ân is not created, but it is a must that we clearly state that the Qur'ân is the Speech of Allâh, and it is not created, and that is the end of it. We do not say our utterance or recitation of the Qur'ân is created and we do not hesitate in this matter. None of this is permissible.

[And whoever hesitates in this matter and says 'I don't know whether it is created or not created']. Mâshâ Allâh, this type of person is trying to appear as if he is pious. And this was stated by a number of people as well, but al-Imâm Ahmad and others from Ahl as-Sunnah exposed and criticized the likes of these individuals, and declared them to be innovators. From amongst them were Ya'qûb bin Shaybah who was from the scholars of hadîth. When he hesitated and said "I don't know (if the Qur'an is) created or uncreated" al-Imâm Ahmad said that he was "a misguided innovator." The Caliph at that time sought al-Imâm Ahmad's advice to give the position of Judge to Ya'qûb bin Shaybah, perhaps it was the top judge, but Ahmad said: "No, for indeed he is misguided."

Perhaps you are amazed from this. By Allâh, Ahmad preferred to employ a Jew or Christian over the people of innovation because of their absolute danger, in that they cause mischief, spread corruption, and dissension in the society from within. Has anyone caused more harm to the Muslims than the people of innovation? Has anyone caused the Muslims to be in a state of humiliation,

the one who says "It (the Qur'ân) is created." But rather The Qur'ân is the Uncreated Speech of Allâh.[30]

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under the feet of the Christians and the Jews, except the people of innovation? Every trial and tribulation that has inflicted this Ummah is because of the people of innovation. Even Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—mentioned that when the Ummayyad Dynasty fell into innovation and its leader Marwân al-Himâr adopted the beliefs of al-Ja'd, he was a cause of the fall of that nation. And innovation (during those times) does not equal the innovation that we see in our times at all!

[30] **[So he has fallen into innovation and he is just like the one who says 'It (the Qur'ân) is created.' But rather The Qur'ân is the Uncreated Speech of Allâh]:** So whoever hesitates (and does not take a clear stance), or whoever says his recitation or utterance of the Qur'ân is created, he is from this type of people (who say the Qur'ân is created), holding onto their tails and following their footsteps in this matter.

الإيمان برؤية الله في الدّار الآخرة

The Belief that Allâh will be seen in the Hereafter

To believe that Allâh will be seen on the Day of Judgment, as it has been narrated from the Prophet Muhammad (ﷺ) in authentic prophetic narrations[31]. Also, to believe that the Prophet saw his Lord, for indeed it has been authentically narrated by Qatâdah from 'Ikrimah, who reported from Ibn 'Abbâs. Also al-Hakam bin Abân reported this from 'Ikrimah, who reported it from Ibn 'Abbâs. Also 'Alî bin Zayd related from Yûsuf bin Mihrân who reported this from Ibn 'Abbâs (رضي الله عنه). We understand this hadîth according to its apparent meaning, as it comes reported from the Prophet (ﷺ).To speak about this affair (using theoretical rhetoric) is an innovation; rather we believe in its apparent meaning as it has been reported, and we do not debate anyone pertaining to this affair.[32]

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[31] [**To believe that Allâh will be seen on the Day of Judgment, as it has been narrated from the Prophet Muhammad (ﷺ) in authentic prophetic narrations.**] We have already spoken about this issue.

[32] A difference of opinion occurred pertaining to this issue: did the Prophet Muhammad (ﷺ) see his Lord the Night of al-Isrâ' or not? Many people clung on to the statements of Ibn 'Abbâs (رضي الله عنه) as well as the statements of Ahmad, deriving the understanding that the Prophet Muhammad (ﷺ) saw his Lord with his two eyes.

Sheikh al-Islâm Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—said: "The statement of al-Imâm Ahmad and the statement of Ibn 'Abbâs are reported general *and* restricted." Meaning: it is reported generally that Ibn 'Abbâs said that Prophet Muhammad (ﷺ) *saw* his Lord, and it is *also*

reported from him as well that he (ﷺ) saw his Lord with his heart. Likewise it has been narrated from al-Imâm Ahmad that the Prophet (ﷺ) saw his Lord with his eyes, and there are other narrations from al-Imâm Ahmad which indicate the Prophet (ﷺ) saw his Lord with his heart.

The correct opinion is that which Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—mentioned: "It is not in the Book of Allâh nor in the authentic Sunnah that the Messenger of Allâh (ﷺ) saw his Lord [with his eyes]." Rather the statement of Ibn Abbâs (ﷺ) is discontinued and does not connect (directly) to the Prophet Muhammad (ﷺ) and at the same time it is restricted. And the restricted texts that have come are more authentic. In Sahîh Muslim it is reported that the Prophet (ﷺ) saw his Lord with his heart twice, [Collected by Muslim, The Book of Faith, hadîth no. (176)]

As Allâh—The Blessed and The Most High—said:

﴿ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ ﴾

"The (Prophet's) heart lied not in what he saw" [An-Najm:11]

Also Allâh—The Most High—said:

﴿ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ ﴾

"And indeed he (Muhammad ﷺ) saw him at a second descent (i.e., another time)" [An-Najm:13]

'Â'ishah—may Allâh be pleased with her—was asked about this affair, she said in the hadîth of Masrûq: **"There are three things that if anyone says it to you, then he indeed has invented a great lie against Allâh."** From these things she mentioned: **"Whoever says that Muhammad saw his Lord has invented a great lie against Allâh."** So Masrûq said: **"Pardon me for a moment, O Mother of the Believers. But doesn't Allâh The Most High say:**

﴿ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰ ﴿١١﴾ ﴾

"The (Prophet's) heart lied not in what he saw." [An-Najm:11]

Also Allâh says:

﴿ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ ﴾

"And indeed he (Muhammad ﷺ) saw him at a second descent (i.e., another time)" [An-Najm:13]

She said: **"I'm the first of the people from this Ummah that asked the Messenger of Allâh about this."** She said: **"That (i.e., the aforementioned verse) refers to Jibrîl; the Messenger of Allâh (ﷺ) said that he saw Jibrîl in his natural state twice. Once descending from the sky, blocking what is between the heavens and the earth, and also he saw him covering that which is between the sky and the earth, because of the greatness of his creation. Therefore the verse refers to Muhammad seeing Jibrîl."** [Collected by Muslim, The Book of Faith, hadîth no. (177)]

And the Messenger of Allâh (ﷺ) was asked, as it comes in the hadîth of Abî Dharr (رضي الله عنه) with the addition of the hadîth of 'Â'îshâh—may Allâh be pleased with her—that the Messenger of Allâh (ﷺ) said: **"There was light, how could I see Him (and in another narration: 'I saw light')."** [Collected by Muslim, The Book of Faith, hadîth no. (178)] meaning: it is something that is highly unlikely for him to see his Lord.

In addition to this, there is weakness in both the chain of narrations that al-Imâm Ahmad connected to Ibn Abbâs (رضي الله عنه) **[Narrated by Qatâdah from 'Ikrimah, who reported it from Ibn 'Abbâs. Also al-Hakam bin Abân reported it from 'Ikrimah, who reported it from Ibn 'Abbâs]** In the one chain there is the narrator al-Hakam bin Abân, who is truthful, but he has awhâm



(delusions) [al-Hâfith (Ibn Hajr) mentioned about him in at-Taqrîb: "a truthful worshipper, he has delusions (in his narrations)].

The other chain includes 'Alî bin Zayd Jud'ân, who is weak. [Al-Hâfith mentions about him in at-Taqrîb: (that he is) "weak." Al-Albânî says about him in as-Silsilah as-Sahîhah under hadîth no. (168): "That which is correct concerning him is that the scholars have differed. That which is the most preponderant position is that he is 'weak' as al-Hâfith definitively mentioned in at-Taqrîb. However, he was declared weak due to poor memory, and not due to an accusation/allegation about himself (i.e, not because of lying, fisq, innovation, etc). Therefore, the narrations of such a reporter are elevated to hasan or sahîh if there is a corroborating narration to support it.]

Also it includes Yûsuf bin Mihrân, who is unknown and only 'Alî bin Zayd Jud'ân narrated from him. [Al-Hâfith said about (Yûsuf bin Mihrân) in at-Taqrîb: "no one reported from him other than Ibn Jud'ân, and he is (less than acceptable)] Therefore, both narrations are (disconnected).

A disconnected narration reported from Ibn Abbâs opposes that which is directly reported from the Prophet (ﷺ). And if there is a disconnected hadîth that opposes one which is (authentically) reported directly from the Prophet (ﷺ), which one takes precedence? This is if we were to say that **"seeing Allâh"** means *directly* seeing Allâh with his eyes. However, the correct opinion is that even if this general hadîth is authentic, it is restricted by the authentic narration: **"He saw his Lord with his heart."** So Ibn 'Abbâs' narration (رضي الله عنه) restricts the same vision that he also mentioned generally, by saying that the Messenger (ﷺ) saw his Lord with his heart. Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—mentions that al-Imâm Ahmad stated that the Messenger (ﷺ) saw his Lord in general, and he also restricts the seeing of Allâh (in another narration from him). **But that which is correct is that the Messenger (ﷺ) saw his Lord with his heart.**



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Therefore, there is no discrepancy amongst the Companions. However the people of desires promote differencing in the fundamental affairs of the religion, and say that the Companions differed amongst each other in the realm of 'Aqîdah, but this is a lie. They did not differ! 'Â'îshâh—may Allâh be pleased with her—negated that the Prophet (ﷺ) saw Allâh with his sight, and Ibn 'Abbâs (ﷺ) never affirmed that the Messenger (ﷺ) saw Allâh with his eyes, rather he affirmed that the Messenger (ﷺ) saw his Lord with his heart. So where is the differing amongst the companions? There is none. Is this clear?

Al-Imâm Ahmad finishes his discussion of this topic by saying **[We understand this hadîth according its apparent meaning]**. Perhaps it may be understood that Ahmad believed that the Prophet (ﷺ) saw his Lord with his eyes, based on the hadîth of Ibn Abbâs, but you have learned about the discussion of this narration of Ibn Abbâs, and that it does not reach the level of authenticity, and may not even reach the level of *hasan* (sound). In addition to this, the narration is restricted by the narration which is authentically reported. Therefore Ibn 'Abbâs' general statement that the Prophet (ﷺ) saw his Lord is explained by the specific and more restricted narration that the Messenger (ﷺ) saw his Lord with his heart—may Allâh Bless you all. So the result is that there is no difference amongst the Companions in this issue.

As for the later generations, some of them were influenced by the statement of al-Imâm Ahmad and falsely assumed that he intended that the Prophet Muhammad (ﷺ) saw his Lord with his eyes, but this understanding is incorrect, because Ahmad explained this same statement with that which limits it to a vision of the heart, not the eye.



الإيمان بالميزان يوم القيامة

The Belief in the Scales on the Day of Judgment

From the Foundations of the Sunnah is to believe in the Scales on the Day of Judgment, as it comes in the hadîth, **"A slave will be weighed on the Day of Judgment, and he will not equal the weight of a mosquito's wing."**[33] [Collected by al-Bukhârî, The

[33] **[To believe in the Scales on the Day of Judgment, as it comes in the hadîth, "A slave will be weighed on the Day of Judgment, and he will not equal the weight of a mosquito's wing."]** A huge fat man will be brought on the Day of Judgment and he will not weigh the weight of a mosquito's wing. In this hadîth is a proof that people will be weighed. And it comes in another authentic hadîth that Ibn Mas'ûd climbed the tree of al-Arâk (i.e., a tree from which miswâk is taken) and he used to have very skinny shins, and the people would be amazed by their skinniness. So the Messenger (ﷺ) said: **"Don't be amazed by the smallness of his legs, for indeed they are heavier on the scale than the Mountain of Uhud."** [Musnad Ahmad, with verification by Ahmad Shâkir, from the narrations of 'Abdullâh bin Mas'ud, hadîth no. (3991), Ahmad Shâkir said that its chain is authentic. Al-Albânî collected it in as-silsilah as-sahîhah, hadîth nos. (2750, 3192)]

In this hadîth is proof that the people themselves will be weighed; however, there is no difference of opinions that the slave's *actions* will be weighed. As for the Mu'tazilah, the Jahmiyyah, and the people of misguidance, they deny the tangible scales, and deny the Just Weighing. This is the statement of the Mu'tazilah, the Jahmiyyah, and those other deviant groups who agree with them, they all reject the scales on the Day of Judgment.

The scale has two pans in which actions are weighed. The hadîth of the scrolls is from amongst the proofs of this. In which **"A man will come, and Allâh—The Blessed and The Most High—**

will inform him, presenting his actions to him and they will make up ninety-nine scrolls filling up that which is between the heavens and the earth. Then it will be said to him: 'Do you have any actions, do you have any good deeds?' He will say: 'No O my Lord.' So Allâh will say to him: 'Rather you have a good deed with us, and your Lord does not oppress anyone.' Then 'Lâ ilâha illa Allâh' (There is no deity worthy of being worshipped in truth except Allâh) will be placed in a pan, and the ninety-nine scrolls will be placed in the other pan, and Lâ ilâha illa Allâh will weigh more, because nothing is heavier than Allâh's name." [Collected by at-Tirmidhî, The Book of Faith hadîth no. (2639); Ibn Majah The Book of Zuhd, hadîth no. (4300); al-Albânî graded it to be authentic]

It comes in another narration: **"If the Seven Heavens and that which is in it, and the Seven Earths and everything in it were placed in a pan, and 'Lâ ilâha illa Allâh' was placed in the other pan, Lâ ilâha illa Allâh would weigh more."** [Musnad Ahmad, with verification by Ahmad Shâkir, from the narrations of 'Abdullâh bin 'Amr, hadîth no. (6583); Ahmad Shâkir declared is chain to be authentic; Ibn Hibbân (2324) and al-Hâkim (1/528)—who graded it authentic and adh-Dhahabî agreed with him. Al-Hâfith said in al-Fath: "An-Nasâ'î reported (this narration) with an authentic chain.]

So the point of benefit is that the Scale on the Day of Judgment is firmly established in the Book of Allâh and the Prophetic Sunnah.

Allâh—The Most High—said:

﴿ وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ﴿٤٧﴾ ﴾

"And we shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account" [Al-Anbiyah: 47]

﴿ وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ﴿١٠٣﴾ ﴾ **"And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide."** [Al-Mu'minûn: 103]

﴿ فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٌ ﴿٩﴾ ﴾

"Then as for him whose balance (of good deeds) will be heavy, He will live a pleasant life (in Paradise) But as for him whose balance (of good deeds) will be light, He will have his home in Hâwiyah (pit, i.e., Hell) " [Al-Qâri'ah: 6-9]

Sadly, Sayyid Qutb, by Allâh, rejects the scale, and denies that Allâh will be seen on the Day of Judgment; and he treads the path of the Jahmiyyah and the Mu'tazilah in many of the affairs of 'Aqîdah, by Allâh this is the case. We mention this so that people will not be deceived by the books of this man. For indeed by Allâh, they are filled with misguidance. In the most fundamental aspects of the religion, Sayyid Qutb is astray and lost. And many of the youth will go astray because of their sanctification of him, raising him to a level he does not belong. Sadly, you do not find a Mu'tazilî or Jahmî upon an innovation except that he joins them in it, magnifying it and drawing attention to it; he denies the Scale, the Throne, and many other things as well. By Allâh (these) are catastrophes.

So al-Imâm Ahmad says [**To believe in the Scale on the Day of Judgment as it comes in the hadîth**] The Mu'tazilah, the Jahmiyyah, the Bâtiniyyah, and the other misguided groups deny these (essential points of the Islâmic Creed).

Book of at-Tafsîr, hadîth no. (4729); Muslim, The Description of The Day of Judgment, Paradise, and the Hell-Fire, hadîth no. (2785)]

The slaves' actions will be weighed as well, as it comes in a narration; believing in it, affirming it, opposing anyone who rejects it, and shunning argumentation with such a person.[34]

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[34] [**believing in it, affirming it, opposing anyone who rejects it, and shunning argumentation with such a person**] You learned what has been said concerning debating (in the previous lessons).



تكليم الله لعباده يوم القيامة

Allâh (ﷻ) will speak to His servants on the Day of Judgment

From the Foundations of the Sunnah is To believe and affirm that Allâh will speak to the slaves on the Day of Judgment with no interpreter between them.[35]

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[35] As the Prophet (ﷺ) said: **"There is no one from amongst you except that Allâh will speak to him, with no interpreter between them."** [Collected by al-Bukhârî, The Book of Heart Softeners, hadîth no. (6539); Muslim, The Book of az-Zakâh, hadîth no. (1016)]

It has previously been mentioned that Allâh will call out, as Allâh says:

﴿ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓاْ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ﴿٤٧﴾ وَضَلَّ عَنْهُم مَّا كَانُواْ يَدْعُونَ مِن قَبْلُ وَظَنُّواْ مَا لَهُم مِّن مَّحِيصٍ ﴿٤٨﴾ ﴾

"...and on the day when He will call unto them (polytheists) (saying): 'Where are My (so-called) partners (whom you did invent?' They will say: 'We inform You that none of us bears witness to it (that they are your partners)!' And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment)."
[Al-Fussilat: 47-48]

﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٦٢﴾ ﴾

"And (remember) the day when He will call to them say: 'Where are My (so-called) partners whom you used to assert?'"
[Al-Qasas: 62]



Calling out is not except with words and voice, and this is speech. Allâh will call out to the people of Paradise: **"Are you pleased?**

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Shall I give you more?" [Ibid] He will speak (to whom he wishes) and He (ﷻ) speaks. Allâh will speak, He will speak to individuals without any interpreter, and He (ﷻ) will speak to everyone. So Allâh—glory be to Him—is described with this perfection and completeness, always and forever. This is from His complete and perfect attributes, and He will speak to individuals on the Day of Judgment. Likewise, Allâh spoke to Mûsâ and Muhammad (ﷺ); He spoke to Jibrîl, and Allâh speaks to the Angels. This is from the characteristics of completeness and perfection. Thus the point of benefit is that Allâh will speak to the believers on the Day of Judgment.

الإيمان بالحوض وصفته

The Belief in the Ḥawḍ Its Description

To believe in the Hawd (The Cistern/Fountain)[36] and that the Messenger (ﷺ) has a *Hawd* that his Ummah will come

[36] This is from the points of 'Aqîdah that it is incumbent upon the slave to have firm faith in. A number of prophetic narrations have come about the *Hawd*, reaching the level of tawâtur (a narration that is reoccurring and has been narrated by many narrators), and that **"...(this fountain) would take a month to travel it..."** [Collected by al-Bukhârî, The Book of Heart Softeners, hadîth no. (6579)] and **"Its length and width are equal"** [Collected by Muslim, The Book of Virtues hadîth no. (2300) with the wording **"Its width is like its length"**]. In other hadîth **"It is from al-Madînah to San'â"** [Collected by al-Bukhârî, The Book of Heart Softeners, hadîth no. (6580); Muslim, The Book of Virtues hadîth no. (2303)] and from **"Aylah to San'â"** [Collected by al-Bukhârî, The Book of Heart Softeners, hadîth no. (6591); Muslim, The Book of Virtues, hadîth no. (2298)]. The *Hawd* is from that which Allâh has honored Muhammad (ﷺ) with. And Allâh said about Muhammad (ﷺ).

﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ۝٢ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ۝٣﴾

"Verily, We have granted you (O Muhammad ﷺ) al-Kawthar (a river in paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you (O Muhammad ﷺ), he will cut off (from posterity and every good thing in this world and in the Hereafter)." [Al-Kawthar:1-3]

This is from the most virtuous of the things that Allâh has bestowed upon His slave and Messenger Muhammad (ﷺ), from the things of this life and the Hereafter.

to on the Day of Judgment; its width is like its length which is equal to a month's journey. Its vessels are like the number of stars in the sky[37] [Collected by Muslim, The Book of Virtues, hadîth no. (2303)], as has been authentically reported in various narrations.

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It has been narrated that people will be pushed away from it; they are the apostates. The people of innovation, likewise, will be pushed away, which was mentioned by al-Qurtubî and other than him. Al-Hâfith Ibn Hajar al-'Asqalâni conveyed from al-Qurtubî that al-Bukhârî said: That which is intended by 'pushed away' from the *Hawd* and the Messenger of Allâh (ﷺ) will say: **"My Companions, My Companions,"** [Collected by al-Bukhârî, The Book of Heart Softeners, hadîth no. (6582); Muslim, The Book of Virtues, hadîth no. (2304)], he said these are the people who apostated from the religion; while some scholars even included the people of innovation within them. Why? Because they introduced newly invented matters into the religion after the Prophet (ﷺ). The people of innovation introduced affairs into the religion after the Prophet Muhammad (ﷺ). Why will they be pushed away? Because they changed the religion of Allâh, and introduced newly invented matters into the religion, that which was not from it. Thus, this hadîth includes them as well.

[37] These vessels are from gold and silver, as it is reported by Muslim and others in the numerous authentic narrations and this is something that is well known.



الإيمان بعذاب القبر

Believing in the Punishment of the Grave

From the Foundations of the Sunnah is the belief in the punishment of the grave[38], and that (the people) of this

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[38] Many prophetic narrations have come about this point, and from the verses is the statement of Allâh:

﴿ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ ﴾

"The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the Angels): 'Cause Pharaoh's people to enter the severest torment.'" [Ghâfir: 46]

So Pharaoh and his people, and likewise the disbelievers in general will be placed on the fire in the morning and the evening. This is the punishment of the *barzakh,* then in addition to that there is the punishment of the Day of Judgment:

﴿ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ ﴾

"...and on the Day when the Hour will be established (it will be said to the Angels): "Cause Pharaoh's people to enter the severest torment." [Ghâfir: 46]

And there are other verses with similar meaning. From the prophetic narrations that elaborate on this point is that which is in al-Bukhârî and Muslim [Al-Bukhârî, The Book of al-Wûdû', hadîth no. (218); Muslim, The Book of Purification, hadîth no. (292)], that the Prophet (ﷺ) passed by two graves and he said: **"Indeed they are (both) being punished, but they are not being punished for something (they deemed) to be major."**



The Messenger (ﷺ) said: **"Yes, it certainly *is* a major sin. As for one of them he used to carry tales, (with the intentions of spreading mischief amongst the people). As for the other he did not protect himself from being soiled with urine (while relieving himself)."** [Collected by al-Bukhârî and Muslim]

He fell into a major sin, so Allâh punished him in the *barzakh* (i.e., stage between this life and the Hereafter).This is from the proofs that the people will be punished in the grave because of their sins.

Also from these proofs is the prophetic narration of al-Barrâ', where Munkar and Nakîr will come to the person while he is dead in his grave, and will question him. The believer will (respond correctly saying): **"He is Muhammad, the Messenger of Allâh. He came with clear evidence and guidance,"** as it is found in the hadîth of Asmâ'. Therefore, we believed in him and followed him.

In the hadîth of al-Barrâ', (it is mentioned that) the dead will be asked: **"'Who is your Lord? Who is your Prophet? What is your religion?' So he will respond by saying: 'My Lord is Allâh, My religion is al-Islâm, and my Prophet is Muhammad (ﷺ).' Then the angel will say to him, 'We knew you to be from the believers, so sleep because indeed you were a believer.' And then he will be shown his place in the fire if he were to have been a disbeliever. And then it will be said (to him): 'Allâh has given you in place of it, an abode in Paradise.' Then he will say, 'O my Lord, establish the hour!' And it will be said to him to 'Wait!'"**

As for the disbeliever, the two angels will come and ask him while he is in his grave: **"Who is your Lord? What is your religion? He will say: 'uh uh, I don't know, I heard the people say something, so I said it."** [Collected by al-Bukhârî, The Book of the Funeral Prayer,

Ummah will be tested in their graves, and will be asked about al-Îmân, al-Islâm, their Lord and their Prophet. Munkar and Nakîr

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hadîth no. (1374); Muslim, The Book of Paradise, and the Description of Its Bliss and Inhabitants, hadîth no. (2870, 2871)]

We ask Allâh to keep us safe. It is feared for many people, because many people do not truly know the meaning of the Prophetic Message, and they do not know that Muhammad came with clarity and guidance, and they do not know the meaning of *"Lâ ilâha illa Allâh,"* rather they heard the people saying something so they said it (along with them).

Hence, the believer should beware and ponder over the Book of Allâh, and prepare for this response. Muhammad bin 'Abdullâh (ﷺ) came to us with guidance and clear evidence, so we believed and followed him. This belief is based on true knowledge of the guidance and clarity which the Prophet Muhammad (ﷺ) came with. So that it will be of benefit in this severe test.

And the Messenger (ﷺ) said: **"Indeed you will be tested in your graves, similar to or close to the trial of the Dajjâl"** [Collected by al-Bukhârî, The Book of Knowledge, hadîth no. (86); Muslim, The Book of the Eclipse Prayer, hadîth no. (905)]

(Likewise) in the *Tashahhud:* **"O Allâh I seek refuge in you from the punishment of the grave, from the punishment of the Fire, from the trials of life and death (and from the trails of al-Masîh ad-Dajjâl."** [Collected by al-Bukhârî, The Book of the Funeral Prayer, hadîth no. (1377); Muslim, The Book of al-Masâjid and Places of Prayer, hadîth no. (589)]

The proofs about the punishment in the grave and the *barazakh* are many, including that which we have mentioned and other proofs as well. This is an established affair which Ahl as-Sunnah believes in, while the Mu'tazilah and others who tread their path from the people of misguidance deny the punishment of the grave.



will come, as Allâh wills and wants, and to have firm belief in this.[39]

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[39] How do Munkar and Nakîr enter into the grave? As Allâh wills. The Angel enters into the womb and is commanded with four words: the person's provisions, end, will he be happy or miserable. So after this how can anyone ask about how will *Munkar* and *Nakîr* come in the grave? We do not have knowledge of this, rather Allâh alone knows the reality of this affair, and He informed us of this. So it is not upon us except but to believe. And the most noteworthy characteristics of the believer is that he believes in the unseen:
Allâh says:

﴿ الٓمٓ ۞ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۞ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ۞ ﴾

"Alîf-Lâm-Mim. This is the Book (The Qur'ân) whereof there is no doubt, a guidance to those who are pious. Who believe in the Ghayb (i.e., unseen) and perform as-Salâh and spend out of what we have provided for them." [Al-Baqarah 1-3]

So you believe in the unseen which is included in the Qur'ân and that which is found in the Sunnah of Prophet Muhammad (ﷺ). And Allâh charged His Messenger with conveying this Qur'ân and clarifying it to mankind. These Prophetic narrations that discuss the punishment of the grave are from the clarification of the Prophet Muhammad (ﷺ), and they give detail to the verses about the punishment and bliss of the *barzakh*.



أسئلة الدرس

Questions from the Class

1. **Question:** As Salâmu 'Alaikum wa rahmatullâh, it has been narrated on the authority of Ibn Sirîn and Ayyûb As-Sakhtiyânî about leaving off the people of innovation, and not even listening to their recitation of Qur'ân. How are these narrations applied to the tapes of the people of innovation and the people of partisanship? Are their tapes not to be listened to?

Response: This warning was not only narrated on the authority of Ibn Sirîn and Ayyûb, rather it is found in the Qur'ân and the Sunnah of the Messenger of Allâh (ﷺ).This warning also came from the Companions, their students, and the scholars of al-Islâm. So it is incumbent upon the weak individual to not subject himself to trials. Rather he should distance himself from the people of innovation.

2. **Question:** Can it be said that the Ahl as-Sunnah wa al-Jamâ'ah never differed in the fundamentals of the religion?

Response: The Companions—may Allâh be pleased with them—never differed. However, there are from Ahl as-Sunnah wa al-Jamâ'ah, even the best of them, who may have fallen into simple mistakes that do not have any impact on the Manhaj. For example: are al-Islâm and al-Îmân one thing, or do they each have different meanings, and each person may have their texts. However, that which is correct is that al-Îmân and al-Islâm are two different things. Al-Islâm, as mentioned in the hadîth of Jibrîl refers to the actions of the limbs, while al-Îmân refers to the actions of the heart.



"Al-Islâm is to declare that there is no deity worthy of being worshipped in truth except Allâh, and that Muhammad is the Messenger of Allâh, to establish the prayer, to give the

obligatory charity, to fast the month of Ramadhân, and to make pilgrimage to the Holy House if you have the ability."

"Al-Îmân is to believe in Allâh, the Angels, the Books, The Messengers, (the Last Day, to believe in the Divine Decree, the good and bad of it)." [Ibid]

So if al-Islâm and al-Îmân are mentioned together, they each have separate meanings, and if they are mentioned separately, the one includes the other. Thus, the differences such as these do not harm, if Allâh wills.

3. **Question:** Is it to be understood from the statements of al-Imâm Ahmad pertaining to the innovation of the one who does not take a position about the Speech of Allâh, that in times of fitnah, no one's statements are accepted if they are general, until he clarifies his statements and position?

Response: By Allâh, this stance is not general or unclear speech, rather this is clearly innovation; why is he not taking a stance? Is this statement, pertaining to the Qur'ân being created, clear or apparent doubt?

Questioner: But the question was: Ahmad declared these people to be innovators; do we declare the likes of these people to also be innovators?

Dr. Rabî': Yes, we declare the likes of these people to be innovators in the religion, if a person refuses to take a stance, and says: I do not know if the Qur'an is created or uncreated, this person is an innovator. But the ignorant person is not declared to be an innovator, until he is taught and then refuses the truth. Nowadays, these people (i.e., those who mention the people of innovation with praise), are diluting the da'wah. A person can have countless major deviance and innovation, and the people still refer to him as an Imâm or

Mujaddid (one who has renewed affairs of the religion). There are no people more dangerous to al-Islâm then these type, who dilute and water down al-Islâm, the way of the pious predecessors. But if someone from the people of the Sunnah slips (and makes a slight mistake), they do not have any mercy on them. However, when the people of innovation fall into major destructive innovation there is no harm. This is from the great trials that have inflicted the youth during these times. This deception and trickery places forth a methodology by which to protect the people of innovation and their books. For example, the Manhaj of *al-Muwâzanât* (a deviant methodology which stipulates that an innovator's so-called positive qualities be mentioned to counter or offset any negative characteristics which are being warned from) this dangerous methodology is destructive to al-Islâm, its core and its branches. Furthermore, it eventually leads to al-Irjâ' (the belief that actions are not from Faith, and that Faith is not harmed by disobedience), placing forth principles by which to protect innovation and its people, while falsely attacking Ahl as-Sunnah.

4. **Question:** What are the books that you advise the student of knowledge to focus on as it pertains to the issue of divine decree (al-Qadâ' and al-Qadar)?

Response: The books of Sheikh al-Islâm Ibn Taymiyyah, and from them is the book Kitâb al-Qadar. Also the books Shifâ Al-Alîl, by Ibn Al-Qayyim, Kitâb Al-Qadar by Abû Dâwûd, Al-'Aqîdah At-Tahawîyyah, Al-'Aqîdah Al-Wâsîtiyyah, etc. Also there is al-Bukhâri's Kitâb Al-Qadar and likewise Muslim Kitâb Al-Qadar, finally the statements of the Salaf that we have previously mentioned.

5. **Question:** Is Allâh's Speech *only* an innate quality, or both innate and *Qawliyyah* (i.e., occur based on Allâh's



Divine Will. For indeed Allâh speaks with what He wills, when He wills, and How He wills.)?

Response: Innate and *Qawliyyah* (i.e., occurs based on Allâh's Divine Will). He speaks when He wills, and with what He wills. It is innate and *Qawliyyah.*

He (the questioner) is asking is speech merely an innate characteristic? This is the statement of the 'Ashâ'irah. With them speech is merely established meanings with Allâh, without letters or voice. They only say speech is an innate characteristic, but does He speak? According to them, No! However, Ahl as-Sunnah says: Speech is an innate quality with which Allâh is able to speak, *and* Allâh speaks when He wills, and if He wills, and to whatever extent:

﴿ قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا ﴿١٠٩﴾ ﴾

"Say (O Muhammad ﷺ to Mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."
[Al-Kahf: 109]

The statement of al-Imâm Ahmad about al-Qadar: [**Not to debate or argue with anyone, and not to learn argumentation**] There are from amongst the small students of knowledge, who go and debate with the Râfidhah, the Jahmiyyah, and the Mu'tazilah concerning the divine decree, debating with them in these affairs. Do not subject yourself to doubts, (for indeed they lead you to being) astray. However, the skillful scholar, who knows that he will be able to benefit with such debates, either aiding the Sunnah or subduing the people of falsehood, or even maybe Allâh will guide the one who the scholar is



debating. If he is seeking the truth, then the scholars is to clarify the issue to him.

As for you, the poor small student, who is weak in knowledge, do not debate! I emphasize this point to the students of knowledge that you should not debate concerning the likes of these very serious innovations. As for the normal affairs that you know, and they are in the limits of your abilities, and you fully understand them, then there is no problem for you to discuss them, as long as the intention is not to debate and gain victory, but rather the goal is for clarification.

الإيمان بالشَّفاعة يوم القيامة

Belief in the Intercession on the Day of Judgment

From the Foundations of the Sunnah: To believe in the Prophetic Intercession[40] on the Day of Judgment, and to

[40] The Prophetic Intercession is affirmed for the Prophet Muhammad (ﷺ) and it takes place at the site of the Day of Judgment, when the situation becomes very intense for the people. They will go to Âdam, then to Nûh, then to Ibrâhîm, then to Mûsâ, then to 'Îsâ; all of them excuse themselves with excuses that are all known from the hadîth. Finally the affair ends with Prophet Muhammad (ﷺ), at which point he will say **"It is for me."** Then he will go and prostrate a lengthy prostration beneath the *'Arsh* (The Mighty Throne of Allâh), and will praise Allâh with praises that are not yet known, but rather Allâh will inspire him with these words at that time. Then it will be said to him: **"Raise your head, ask and you will be given, request your intercession, and you will intercede."** [Collected by al-Bukhârî, The Book of Monotheism, hadîth no. (7510); Muslim, The Book of Faith, hadîth no. (193)]

Also, the Messenger (ﷺ) has other intercessions where he will raise the levels of certain people in Paradise who deserved lower levels; he will intercede for them, and Allâh will raise their levels. Also there will be people who deserve to enter the Hell-Fire, but the Prophet (ﷺ) will intercede for them, and they will not enter it. In addition to this, there will be those who will enter the Hell-Fire because of certain sins which they committed, and major sins they committed, then the Messenger of Allâh (ﷺ) will intercede for them, along with the Prophets, the Angels, and the Pious. This is a type of intercession, and there are other types in which the Prophets, the Truthful, the Pious, and the Angels all will participate.



The Prophetic narrations which describe this intercession are numerous; they are mentioned in both al-Bukhârî and especially Sahîh Muslim. From amongst these narrations is the famous hadîth reported by Abû Sa'îd al-Khudrî, that the Prophet (ﷺ) will intercede, and Allâh will say: **"Go and take out of Hell anyone whose heart you find Faith equal to one (gold) dînâr, then the one who has in his heart Faith equal to the weight of half of a dînâr, then the one who has Faith equal to a kernel, then the one whose Faith is equal to the amount of an atom, then the one whose Faith is equal to the absolute smallest particle."** [Collected by al-Bukhârî, The Book of Monotheism, hadîth no. (7439); Muslim, The Book of Faith, hadîth no. (183)]

So Allâh—The Mighty and The Blessed—will remove the people of Tawhîd from the Hell-Fire based on what they have of belief, even if it be less than the smallest molecule, as it has been authentically reported in the various prophetic narrations.

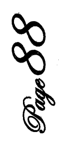
The Mu'tazilah, the Khawârij, the Râfidhah, and others from the people of misguidance all reject this intercession, while it is affirmed in the Book of Allâh and the Sunnah.

Allâh—The Most High—said:

﴿ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ﴿٢٨﴾ ﴾

"He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him." [Al-Anbiya: 28]

Here, they hold on to the generalities of these verses which refer to the disbelievers, but not the believers. For example, Allâh says:



﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَنفِقُواْ مِمَّا رَزَقۡنَٰكُم مِّن قَبۡلِ أَن يَأۡتِيَ يَوۡمٞ لَّا بَيۡعٞ فِيهِ وَلَا خُلَّةٞ وَلَا شَفَٰعَةٞۗ وَٱلۡكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ٢٥٤ ﴾

"O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers." [Al-Baqarah: 254]

There are many verses that negate the intercession for the disbelievers.

Allâh—The Most High—said:

﴿ فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ٤٨ ﴾

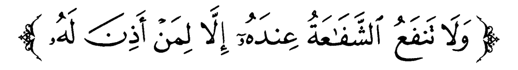
"So no intercession of intercessors will be of any use to them" [Al-Muddathir: 48]

The people of desires clung on to these generalities, and left off the great number of texts from the Sunnah, as well as some of the verses of the Qur'ân which indicate that the intercession will occur for the believers, who Allâh is pleased with.
Allâh says:

﴿ يَعۡلَمُ مَا بَيۡنَ أَيۡدِيهِمۡ وَمَا خَلۡفَهُمۡ وَلَا يَشۡفَعُونَ إِلَّا لِمَنِ ٱرۡتَضَىٰ وَهُم مِّنۡ خَشۡيَتِهِۦ مُشۡفِقُونَ ٢٨ ﴾

"He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him." [Al-Anbiya: 28]

Also Allâh—The Most High—says:


﴿ وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنۡ أَذِنَ لَهُۥ ﴾



"Intercession with Him profits not except for him whom He permits..." [Saba: 23]

As for the disbelievers, the intercession is not allowed for them, and it will never be accepted. Even Ibrâhîm's (ﷺ) intercession for his father will not be accepted even though Ibrâhîm is the father of the Prophets (عليهم الصلاة و السلام), has such a lofty status, and is khalîl-Allâh (i.e., the close friend of Allâh).

The Prophet Muhammad (ﷺ) will have a specific intercession for his Uncle Abû Tâlib, where he will be removed from the deepest parts of the Fire, to the shallowest. Hence, the statement of Allâh:

﴿ فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴿٤٨﴾ ﴾

"So no intercession of intercessors will be of any use to them" [Al-Muddathir: 48] refers to the disbelievers.

As for the believers (Allâh says):

﴿ ۞ وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ﴿٢٦﴾ ﴾

"And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is please with." [An-Najm: 26]

Also Allâh—The Most High—says:

﴿ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ﴾

"...who is he that can intercede with Him except with His permission..." [Al-Baqarah: 255]

Thus, this is the type of intercession which is permitted by Allâh for the believers and is established in the Book of Allâh and the reoccurring Prophetic Sunnah. The Messenger of Allâh and



believe that people will exit the Hell-Fire after being scorched and becoming charcoal, then they will be commanded to be brought to a river at the door of Paradise, as it comes in the narration. This is how Allâh wills. So it is only for us to believe and hold this to be truth.

(other than him) will intercede for the believers to raise their levels, and yet for others they will intercede for them not to enter the Hell-Fire and for others they will intercede for them to be removed from it, as has been previously mentioned earlier, as it has occurs in the prophetic narrations.

Ahl as-Sunnah believes in this intercession, and it is from their fundamental beliefs, in which they oppose the people of falsehood, from the Khawârij, the Râfidhah, and other then them. It is a must that the believer has firm conviction and belief in this essential point.



خروج الدَّجَّال

The Appearance of the Dajjâl

From the Foundations of the Sunnah is: To believe that al-Masîh ad-Dajjâl will appear[41], written between his eyes (the

[41] Many prophetic narrations have come concerning the appearance of the Dajjâl and likewise the descending of the Messiah, Jesus the son of Mary. From amongst these narrations is that which you say everyday in your prayer: **"O Allâh I seek refuge in You from the punishment of the grave, from the punishment of the Hell-Fire, from the trials of life and death, and the evil trial of the Dajjâl."** [Collected by al-Bukhârî]

(Sadly), there are some people who deny the appearance of the Dajjâl, saying that they understand the Dajjâl with various explanations and interpretations. From the strangest interpretations of the people of these times, is that they say that the Dajjâl is not an actual person and neither is 'Îsâ (ﷺ), but rather they represent spiritual and material tendencies or persuasions. As for the material movements, they say this refers to the Dajjâl, while the spiritual movements, they say refers to 'Îsâ (ﷺ).

The prophetic reports about the Dajjâl and the descending of 'Îsâ (ﷺ) are numerous and reoccurring, as it will follow. From amongst these prophetic narrations is that which is narrated by 'Abdullâh bin 'Umar, Hudhayfah bin al-Yamân, 'Abdullâh bin Mas'ûd, and Abû Hurayrah (رضي الله عنهم). These narrations are in Sahîh Muslim concerning the appearance of the Dajjâl, explaining that every Prophet (عَلَيهِم الصَّلَاةُ وَ السَّلَامُ) warned their nations from him, and likewise Muhammad (ﷺ) warned from him saying: **"Indeed I warn you from him, and I will inform you of something (about him) that no one has mentioned before: Indeed he is blind in his right eye."** [Collected by al-Bukhârî, The Book of Trials, hadîth no. (7127)]



He will appear with (the image) of Paradise and the Hell-Fire. To the people it will appear that one river is fire and the other is a garden. But in reality the river (with the image) of the fire is a garden and the river with (the image) of a garden is actually fire. So the Messenger of Allâh, (ﷺ) commanded the believer, when he sees the river that appears to be a fire, to lower his head, close his eyes, and drink from it; for indeed he will find it to be cool water. And as for that which appears to the people to be a garden, for indeed it is fire, and the refuge of Allâh is sought.

The Messenger (ﷺ) said: **"Verily I am more knowledge than the Dajjâl about that which he has and comes with."** [Collected by Muslim, The Book of Trials and Signs of the Hour, hadîth no. (2934)]

So the Messenger (ﷺ) knows more than the Dajjâl. The Dajjâl does not know that one river is a garden and the other is fire, and we seek Allâh's refuge. The Messenger (ﷺ) is informing us about these realities, and in fact this is from his miracles and that which indicates the truthfulness of his Prophethood (ﷺ).

Also, it is appropriate to mention here while discussing the prophetic narrations about the Dajjâl, that people have mentioned that although the Messenger (ﷺ) mentioned the seriousness of the Dajjâl, he also belittled and dismissed him at the same time, which made the people discuss and engage in this topic, saying about the Messenger (ﷺ) "you have, while emphasizing his danger, made him seem insignificant."

The Prophet (ﷺ) said: **"It is other than the Dajjâl that I fear for you."** [Collected by Muslim, The Book of Trials and Signs of the Hour, hadîth no. (2937)]

The reason for this is that the Dajjâl clearly has written on his forehead *Kâfir (Disbeliever),* which every believer, whether they read or write, will be able to understand; it is a clear sign that he

word) "Kâfir." Also to believe in the prophetic narrations that have been reported about this, and to believe that this will indeed take place.

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is a disbeliever, as opposed to the one who wears the garments of al-Islâm, in the name of al-Islâm, and carries the slogans of al-Islâm. This person is more harmful, for this reason the Messenger (ﷺ) says: **"It is other than the Dajjâl that I fear for you."** [Ibid] These are the ones that misguide the people (mixing truth with falsehood), the Liars. The Messenger (ﷺ) has warned us from them.



نزول عيسى عليه السلام

The Descending of Jesus (ﷺ)

From the Foundations of the Sunnah: To believe that 'Îsâ (Jesus), the son of Mary (ﷺ) will descend and kill the Dajjâl at the gate of Ludd.[42]

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[42] This comes in many authentic narrations, including that which is found in Sahîh Muslim [The Book of Trials and the Signs of the Hour, hadîth no. (2937)] that Jesus (ﷺ) will descend with his hands on the wings of two Angels, wearing two garments, lightly dyed with saffron, at the Eastern Minaret of Damascus. Afterwards he will head toward the Muslims and then seek to kill the Dajjâl, and will in fact kill him—may Allâh bless you all.

The Prophetic Messenger Masîh (Messiah) will defeat al-Masîh ad-Dajjâl. As for the naming of Jesus with the name al-Masîh (المَسِيح), this if from the word meaning *as-Siyâhah (السِّيَاحَة)* (i.e., traveling through the land, teaching giving da'wah). While al-Masîh ad-Dajjâl's (المَسِيحُ الدَّجَّال) name derives from his eye that is *mamsûhah* (مَمْسُوحة) (blind in his right eye, resembling a floating grape). Jesus is a Prophet, a Messenger (ﷺ), while the other is a lying dajjâl. One is al-Masîh, Jesus the son of Mary (ﷺ) and the other is al-Masîh ad-Dajjâl, whom Allâh will destroy at the hands of Jesus (ﷺ).

After 'Îsâ (Jesus) slays the Dajjâl, Ya'jûj and Ma'jûj will appear, and then 'Îsâ (Jesus) and those with him, from amongst the believers, will retreat toward the Mountain of Tûr and will then supplicate to Allâh—The Blessed, The Most High. (At which point) Allâh will destroy Ya'jûj and Ma'jûj, and upon their death, a foul smell will spread on the land. Then Jesus, the Prophet of Allâh, and his Companions will beseech Allâh, and Allâh will send birds with necks like Bactrian camels, carrying them and



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throwing them where Allâh wills. Then Allâh will make the sky rain a heavy downpour, leaving the earth like a slippery land like a clean mirror. At that point Allâh, the Blessed and Most High, will command the Earth to bring forth its fruits and produce. From the blessing of Allâh, a single pomegranate will suffice large groups of people, and crowds of people will be able to seek shade beneath its branches. Likewise, Allâh will bless the camel's milk, to the point that a little bit of camel's milk would suffice parties, while the cow's milk will suffice many people, and the goat's milk with suffice a tribe.

Then after this, Allâh will send to 'Îsâ (Jesus) and his people a pure wind and they will die. After this will come forth the most evil of mankind, bringing forth great chaos and confusion, committing adultery like donkeys. And it is upon these people that the Hour will be established. [See Sahîh Muslim, Book of Trials and Signs of the Hour, Hadîth no. 2937, from the Hadîth of an-Nawwâs bin Sam'ân]

These are all from the Major Signs of the Hour: the appearance of the Dajjâl, the descending of 'Îsâ (Jesus), the appearance of the Creature, as well as the rising of the sun from the west. All of this will take place and are from the Major Signs of the Hour.



والإيمان قول وعمل يزيد و ينقص

Al-Īmân (True Faith) is Statement and Action; it Increases and Decreases

From the Foundations of the Sunnah is to believe that: Faith is speech and action; it increases and decreases: as it has been narrated in the prophetic narration, where the Messenger (ﷺ) said: **"The most complete of the believers in faith are the best of them in their manners."** [Collected by Abû Dawûd, The Book of Sunnah, hadîth no. (4682); at-Tirmidhî, The Book of Breastfeeding, hadîth no. (1162); al-albânî graded it to be hasan sahîh][43]

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[43] Al-Îmân is made up of statement and action: statements of the heart and tongue, as well as actions of the heart and limbs. Or you can say: Al-Îmân is speech, actions, and belief; it increases with obedience to Allâh and decreases with disobedience to Allâh. This is al-Îmân with Ahl as-Sunnah wa al-Jamâ'ah.

The deviant group, al-Khawârij, agree with the people of the Sunnah, that al-Îmân is made up of speech, actions, and belief, however they deny the fact that faith increases and decreases. This is because, with the Khawârij, a Muslim's perpetration of a Major Sin removes him from the fold of Islâm. On the other hand, the Murji'ah are the opposite of the Khawârij. They say that faith is only affirmation of the heart, or to simply know, which is the belief of the Jahmiyyah; but the extreme Murji'ah limit faith to affirmation of the heart (without actions and statements).

As for the *Murji'ah al-Fuqahâ'*, faith is made up of belief in the heart and speech on the tongue, with the exclusion of actions. As for the People of the Sunnah, both the actions of the heart and limbs are included within faith, after affirmation. [Note: Some of the Murji'ah consider actions of the heart to be a component of faith, as Ibn Taymiyyah mentioned in Kitâb al-Îmân]



Therefore, faith includes beliefs, actions of the heart such as having fear of Allâh, loving and seeking Allâh, as well as relying upon Him. All of these are considered actions of the heart. Rather, they are at the center of Faith; no one's faith can be established except with the actions of the heart. Likewise, actions of the limbs such as fasting, praying, giving charity, and all other deeds such as fighting and struggling in the way of Allâh, even removing something harmful from the pathways is all from true faith. As the Prophet (ﷺ) said: **"Faith is made up of seventy something branches, the highest being Lâ ilâha illa Allâh (The declaration that there is no deity worthy of being worshipped in truth except Allâh), and the lowest branch is to remove something harmful from the road."** [Collected by Muslim, The Book of Faith, hadîth no. (35)]

This Faith increases with obedience and decreases with disobedience. It can increase until it reaches the likes of mountains, and can decrease until it is as small as an atom's weight of Faith.

The Murji'ah believe that Faith neither increases nor decreases. With them, faith is merely affirmation of the heart; therefore it is not susceptible to decrease and increase. Rather, if a decrease was to occur, this would mean that faith is not present, leaving such a Muslim outside of the fold of al-Îmân. Also, the Murji'ah believe faith does not vary from one individual to another: the most evil and wicked of the Muslims is equal in faith to the Prophets, the Righteous, and the Angels (عَلَيهِم الصَّلَاةُ وَ السَّلَامُ). This belief of theirs is great misguidance and equally deviant are the Khawârij. The evil of the extreme Murjiah is very dangerous. With this belief of theirs, they destroy the Legislation of the religion of al-Islâm. And likewise the Khawârij are filthy as well, because they declare the Muslims to be disbelievers, lifting against them swords, and making their blood and wealth permissible. If a Muslim commits

a major sin such as fornication, robbery or murder, according to them, he becomes a disbeliever.

All of this is a lie, misguidance, and faulty understanding. Why did Allâh establish the Islâmic punishment upon the thief? As Allâh says:

﴿ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ ﴾

"And the male and female thief cut their hands as a recompense for that which they committed." [Al-Mâ'idah: 38]

Likewise, why did Allâh establish the Islâmic punishment upon the one who drinks alcohol? What about the one who used to drink alcohol (during the time of the Prophet (ﷺ)? He came to the Prophet (ﷺ) and one of the people said: **"May the curse of Allâh be upon you, how often it is that you are brought (in a state of drunkenness)."** So the Messenger of Allâh (ﷺ) said: **"Do not curse him, for indeed he loves Allâh and His Messenger."** [Collected by al-Bukhârî, The Book of Legal Punishments, hadîth no. (6780)]

The legal punishment is established upon the believer and he is still declared a disbeliever?! Rather this punishment is expiation for him. Likewise, if an individual commits fornication and the legislative punishment is established upon him, this is a form of expiation for him. As for the disbeliever (i.e., the apostate), the Messenger (ﷺ) said about him: **"Whoever changes their religion, then execute him."** [Collected by al-Bukhârî, The Book of al-Jihâd, hadîth no. (3017)]

The perpetration of major sins, whether fornication, murder, the consumption of intoxicants, or any other major sin: indeed, these are extremely grave and tremendous offenses, and serious crimes according to al-Islâm, but Islâm does not declare such Muslims to

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be disbelievers. Rather, the legislative punishment is established against him, and this sinner may be punished in the Hereafter because of his transgression if Allâh does not pardon him. But even with this, he does not leave the fold of al-Islâm. Rather, if he enters the Fire, he will eventually be removed from it by virtue of the Tawhîd that is with him, and eventuate in Paradise.

من ترك الصّلاة فقد كفر
Whoever Abandons the Prayer has Disbelieved

From the Foundations of the Sunnah is the belief that: Whosoever abandons the prayer has disbelieved.[44] There is no

[44] **[Whosoever abandons the prayer, he has disbelieved]**: There are many convincing proofs in support of this opinion, that the one who abandons the pray is a disbeliever. However, there are those scholars that oppose this opinion, and do not declare those who abandon the prayer (i.e., from laziness) to be disbelievers, rather they understand the religious texts (about this topic) in a different way.

From the proofs that the scholars use to declare the one who abandons the prayer to be a disbeliever is the statement of Allâh:

﴿ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ ٱلْءَايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ ﴾

"So if they repent, establish the prayer, and give charity, then they are your brothers in the religion." [At-Tawbah: 11]

Therefore, Islâmic brotherhood is not established except after entering into al-Îmân, establishing the prayer, and giving charity. Likewise Allâh says,

﴿ فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَخَلُّوا۟ سَبِيلَهُمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ ﴾

"But if they repent, establish the prayer, and give charity, then leave their way free." [At-Tawbah: 5]

(Therefore it is understood that) they are not to be left free, and have the sword removed except if they believe in Allâh, establish the prayer, and give charity. There are many strong proofs. (Amongst them), the statement of the Prophet (ﷺ): **"Whoever abandons the prayer has disbelieved."** [Collected by at-Tirmidhî, The Book of Faith, hadîth no. (2621); Ibn Mâjah, The Book of Establishing the Prayer and the Sunnah concerning it, hadîth no. (1079); an-Nasâ'î, The Book of Prayer, hadîth no. (463); al-albânî graded it to be authentic]

As well as the statement of the Prophet (ﷺ): **"Between a slave and disbelief and polytheism is to abandon the prayer."** [Collected by at-Tirmidhî, The Book of Faith, hadîth no. (2619); Ibn Mâjah, The Book of Establishing the Prayer and the Sunnah concerning it, hadîth nos. (1078, 1080); an-Nasâ'î, The Book of Prayer, hadîth no. (464); al-Albânî graded it to be authentic]

(We should understand the status of the Prayer in Islâm, that it is very important). It is from the pillars of the religion, as mentioned in the hadîth of 'Abdullâh bin Shaqîq that al-Imâm Ahmad mentioned in the saying: **"And there is no other action, which to abandon it is disbelief, other than the prayer."** In this particular work (i.e., Usûl As-Sunnah) al-Imâm Ahmad takes the position that abandoning the prayer is disbelief, basing his stance upon prophetic narrations as well as the narration of 'Abdullâh bin Shaqîq, when he said: **"There was no other action, the abandonment of which, the Companions considered disbelief other than the Prayer."**

Sheikh al-Islâm Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—has mentioned that the majority of the scholars from amongst the Companions and other than them are upon the opinion that the one who abandons the prayer is a disbeliever. Rather, a large party from amongst the scholars declares the one who has abandoned a single pillar from the pillars of al-Islâm to be a disbeliever, whether it is the prayer, the obligatory charity, or Hajj. However, al-Imâm Ahmad has a

number of (different) statements about this topic. In one juristic ruling al-Imâm Ahmad does not declare the individual to be a disbeliever except if he abandons the prayer and charity. While he has another ruling in which he declares the one who leaves the prayer to be a disbeliever. Likewise, it has been narrated that he has a ruling in which he does not declare the one who abandons the prayer to be a disbeliever. These different positions are due to the complication and seriousness of these affairs. The proofs for both sides are very strong and convincing, so a person may have varying views, decisions, and statements relating to this topic.

As for ash- Shâfi'î, Mâlik, Abû Hanîfah, and many of the other Imâms of the Religion, they are all of the view that the one who leaves off the prayer (i.e., from laziness) is not a disbeliever, while having complete consensus amongst them that the one who abandons the prayer, while denying the obligation of it, is a disbeliever. If he leaves off the prayer, denying it, then there is a consensus that he is a disbeliever. And as you have heard, there are those who even declare him to be a disbeliever, even if he abandons the prayer from laziness and neglect. And ash-Shâfi'î, Ahmad in one of his statements, Mâlik, and many from amongst the scholars are upon the position that he is not a disbeliever, except if he abandons the prayer while denying it. But if he recognizes it to be an obligation, then the scholars have differed concerning this. Some scholars consider that he should be executed. For example, if he leaves off the midday prayer, he is asked to repent and is commanded to pray this prayer until the 'Asr prayer comes in. If he still refuses to pray, he is to be executed, implementing the legal punishment for abandoning the prayer. As for the scholars who deem him to be a disbeliever, his execution is not simply a legal punishment; rather he is executed as a disbelieving apostate. Finally, Abû Hanîfah is from the scholars who say that he should not be executed, but rather imprisoned, put to work, and punished until he either prays or dies.

other action, the abandonment of which is tantamount to disbelief, other than the prayer. Whosoever abandons the prayer has disbelieved, and Allâh has made it permissible for him to be executed.

أصحاب رسول الله صلى الله عليه و سلم

The Companions of the Messenger of Allâh (ﷺ)

From the Foundations of the Sunnah is: To believe that the best of this Ummah, after Prophet Muhammad (ﷺ) is Abû Bakr[45] as-Siddîq, then 'Umar bin al-Khattâb, then 'Uthmân bin 'Affân[46]; we give precedence to these three just as the Companions

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[45]This section is dealing with the virtues of the Companions, which are established in the Book of Allâh, the Sunnah of the Messenger of Allâh (ﷺ), and consensus of the Muslims, except for the people of misguidance such as the Khawârij and the Râfidhah. The Qur'ân has mentioned the noble qualities of the Companions, and has clarified their lofty status. As Allâh says,

﴿ وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٠٠﴾ ﴾

"And the foremost to embrace Islâm of the Muhâjirûn and the Ansâr and those who followed them exactly (in Faith). Allâh is well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." [Surah Tawbah: 100]

Also Allâh—The Most High—said:

﴿ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ ﴾

"Not equal among you are those who spent and fought before the conquering (of Mecca, with those among you who did so later). Such are higher in degree than those who spent and fought

afterwards. But to all Allâh has promised the best (reward). And Allâh is All-Aware of what you do.” [Al-Hadîd: 10]

Hence the one who spent before the conquering of Mecca and was from amongst the first to fight, Allâh has promised him with the best reward. Likewise, those that spent afterwards and fought, Allâh also promised them.

As Allâh—The Most High—said:

﴿ وَكُلًّا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰ ﴾

“But to all Allâh has promised the best (reward).”
Also Allâh—The Most High—said:

﴿ مُّحَمَّدٞ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلۡكُفَّارِ رُحَمَآءُ بَيۡنَهُمۡۖ تَرَىٰهُمۡ رُكَّعٗا سُجَّدٗا يَبۡتَغُونَ فَضۡلٗا مِّنَ ٱللَّهِ وَرِضۡوَٰنٗاۖ سِيمَاهُمۡ فِي وُجُوهِهِم مِّنۡ أَثَرِ ٱلسُّجُودِۚ ذَٰلِكَ مَثَلُهُمۡ فِي ٱلتَّوۡرَىٰةِۚ وَمَثَلُهُمۡ فِي ٱلۡإِنجِيلِ كَزَرۡعٍ أَخۡرَجَ شَطۡـَٔهُۥ فَـَٔازَرَهُۥ فَٱسۡتَغۡلَظَ فَٱسۡتَوَىٰ عَلَىٰ سُوقِهِۦ يُعۡجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلۡكُفَّارَۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ مِنۡهُم مَّغۡفِرَةٗ وَأَجۡرًا عَظِيمَۢا ٢٩ ﴾

“Muhammad (ﷺ) is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). And their description in the Injîl (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allâh has promised those among them who believe (i.e., all those who follow Islâmic Monotheism, the

religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)." [Al-Fath: 29]

Also Allâh—The Most High—said:

﴿ لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٩﴾ وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ﴿١٠﴾ ﴾

"(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him. And helping Allâh (i.e., helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say); And those who, before them, had homes (in al-Madînah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî an-Nadîr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. And those who came after them say: 'Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have

believed. Our Lord! You are indeed full of kindness, Most Merciful.'" [Al-Hashr: 8-10]

Therefore the enemies of the Companions, such as the Khawârij and the Râfidhah are not their brothers, rather their hearts are filled with hatred, enmity, and animosity toward the Companions of the Messenger of Allâh (ﷺ). The traces of this inward hatred towards the Companions appear on their tongues and pens, when they criticize and belittle them, declaring them to be disbelievers.

Al-Imâm Malîk derived from the statements of Allâh: **"that he may enrage the disbelievers with them,"** as well as the statement of Allâh, **"and those that come after them say: O Our Lord forgive us and our brothers that preceded us in faith,"** that these individuals who despise the Companions of Allâh's Messenger (ﷺ) will have no reward. Rather the reward is for the one who comes after them, and is pleased with them, supplicating to Allâh for them, and those who recognize their status and position. **"O our Lord forgive us and our brothers who preceded us in faith."** As for the one who comes after them and insults them, curses them, and declares them to be disbelievers, they are not entitled to any reward or war booty, and perhaps they may even fall into disbelieving in Allâh—The Blessed, The Most High—as Allâh says, **"that he may enrage the disbelievers with them."** Therefore, only the disbelievers are enraged from them, and we seek Allâh's refuge.

[46] As it has been narrated in Sahîh al-Bukhârî on the authority of Ibn 'Umar, that while the Prophet (ﷺ) was alive, **"We used to give precedence to Abû Bakr, then 'Umar, and then 'Uthmân, after that we were quiet."** Likewise, from gathering the different texts and narrations, there are many reports that mention these Companions' countless virtues and qualities, encouraging the believers to love and honor them. Rather, the leadership that followed the death of Prophet Muhammad (ﷺ) was in the order

of the status of the Companions: Abû Bakr, 'Umar, 'Uthmân, and 'Alî (ﷺ). In the past there was once a difference of opinion about who was more virtuous: 'Alî or 'Uthmân, then this dispute ended, and the People of the Sunnah unified upon the fact that after the Prophet (ﷺ) the most preferable of the people is Abû Bakr, then 'Umar, then 'Uthmân, and then 'Alî bin Abî Tâlib. After them, in preference, are the remaining Companions that make up the Ten Promised Paradise: Az-Zubayr bin al-Awâm, Talhah bin 'Ubayd-Allâh, 'Abdur-Rahmân bin 'Awf, Sa'd bin Abî Waqqâs, Sa'îd bin Zayd bin 'Amr bin Nufayl, Abû 'Ubaydah 'Âmir bin al-Jarrâh. These are the companions who the Prophet (ﷺ) testified that they will enter Paradise.

Therefore we testify that they will enter Paradise, recognize their virtue and the virtue of all the Companions, because Allâh promised all of them with the best reward, they will all be in Paradise, with the will of Allâh. The Prophet Muhammad (ﷺ) also, specifically mentioned the companions who participated in the Battle of Badr, when he said: **"Perhaps Allâh looked at the People of Badr, and said to them: 'Do as you desire, for indeed I have forgiven you.'"** [Collected by al-Bukhârî, The Book of Battles, hadîth no. (3983); Muslim, The Book of the Companions' Virtues, hadîth no. (2494)]

This means that they will not enter the Hell-Fire due to this forgiveness from Allâh. Likewise, no one will enter the Fire who gave allegiance to the Prophet Muhammad (ﷺ) beneath the tree (The Pledge of Ridwân), as the Prophet (ﷺ) said: **"No one who made the pledge beneath the tree will enter the Fire"** [Collected by Muslim, The Book of the Companions' Virtues, hadîth no. (2496); at-Tirmidhî, The Book of Merits, hadîth no. (3860), and the abovementioned wording is found within his collection]



(This narration is referring to) the people of al-Hudaybiyah. (So again) we mention the order of (the Companions). Firstly, the

used to give precedence to them, and they did not differ in this affair. After these three companions are Ashâb ash-Shûrâ al-Khamsah (Five Companions of Consultation): 'Alî bin Abî Tâlib, Talhah, az-Zubayr, Abdur-Rahmân bin 'Awf, and Sa'd bin Abî Waqqâs[47], and all of them were qualified to be the ruler and all of them were Imâms. This is based on the narration of ('Abdullâh) bin 'Umar when he said, **"While the Messenger of Allâh (ﷺ) was alive and the Companions were large in number, we used to give precedence to Abû Bakr, then Umar, and then Uthmân; after that, we were quiet."** [Musnad Ahmad, verification by Ahmad Shâkir, from the narrations of 'Abdullah bin 'Umar, hadith no. (4626); Ahmad Shâkir graded its chain to be authentic; al-Bukhârî, The Book of the Companions' Merits, hadîth nos. (3655) without the addition of **"after that we were quiet"** and no. (3697) with the addition, **"...then we would leave the Companions of the Prophet, not comparing between them"**; at-Tirmidhî, The Book of the Merits of 'Uthmân bin 'Affân, hadîth no. (3707), without the addition of **"after that**

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most virtuous of the Companions are The Four (Abû Bakr, 'Umar, 'Uthmân, and 'Alî), then the remaining of the Ten who were promised Paradise, then the People of the 'Aqabah Pledge, then the people who participated in the Battle of Badr, then the People who made the Pledge of Ridwân, and finally the remaining Companions (ﷺ). And they all vary in virtue, as al-Imâm (Ahmad)—may Allâh have mercy on him—will mention.

[47] In this narration Sa'd is mentioned. However, some copies of Usûl as-Sunnah mention Sa'îd bin Zayd bin 'Amr bin Nufayl instead of Sa'd bin Abî Waqqâs. Regardless, one of them completes six. Al-Imâm Ahmad says: [**and all of them were qualified to be the ruler**]. Notice how al-Imâm Ahmad mentions this after mentioning all the names. Why did he do this? The reason is because 'Umar nominated all of these Companions, and said **"Choose from them. Whoever is chosen from them will be the khalîfah."** Because 'Umar nominated these Companions, al-Imâm Ahmad derived from this that all of them were worthy to have been the khalîfah, and that all of them are leaders.

we were quiet." At-Tirmidhî said about this narration: "hasan sahîh gharîb…"; al-albânî graded the narration to be authentic.] Then after Ashâb ash-Shûrâ, are the Companions of the Battle of Badr from those that migrated from Mecca to Madînah, and then the Ansâr who participated in the Battle of Badr, all based on the level of the migration and precedence in al-Islâm.[48]

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[48] As you know, from the studies and research of the People of the Sunnah, there are many narrations highlighting the virtues of 'Alî bin Abî Tâlib. Also, from the pledges of the Companions for 'Alî bin Abî Tâlib, and the order of the Caliphate, he came fourth in leadership, and likewise fourth in virtue.

Then al-Imâm Ahmad mentions: [**Then after Ashâb ash-Shûrâ al-Khamsah (The Five Companions of Consultation) the Companions who participated in the Battle of Badr from the Muhâjirûn, and then those who participated from the Ansâr**]. Some people give precedence to the People of the 'Aqabah Pledge over those who participated in the Battle of Badr, even though most of the Companions who participated in the Aqaba' pledge also participated in the Battle of Badr.

Then al-Imâm Ahmad states: [**The People of Badr, from the Companions of the Ansâr based on their migration, and precedence in al-Islâm**]. The Companions who participated in the Battle of Badr, those who made the Pledge of 'Aqabah, those who migrated, and the Ansâr, all vary amongst themselves in level, based on the knowledge and virtue that Allâh gave them, as well as prosperity in al-Islâm, sacrificing their wealth and life.

[**Then the best people after these Companions (ﷺ)**]: Meaning after the ten promised Paradise, those who participated in Badr, those who made the Pledge of Hudaybiyah, and other than that, **"the Best of the people after the aforementioned Companions of the Messenger of Allâh (ﷺ) are the generation in which the Prophet (ﷺ) was sent in. And everyone who accompanied him,**

even for a year." These Companions (ﷺ) although they are not at the same level as those previously mentioned Companions, in terms of their participating in Islâmic Military Expeditions, they are still considered Companions, and they still occupy this great and lofty level, in which no other generation can equal them, regardless of their deeds.

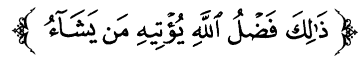
[And everyone who accompanied the Messenger (ﷺ) for a year, a month, a day, an hour, or has seen him.] This is a definition of a Companion from al-Imâm Ahmad, with which one would attain the status of being a Companion: even if he saw the Messenger (ﷺ) for a second, not to mention if he accompanied the Messenger (ﷺ) for a year, a month, a day, or an hour. So the correct definition of a Companion is: whoever has seen the Prophet (ﷺ) as a believer and died upon al-Islâm, even if they only saw him and did not narrate from him, he is still a Companion, who attains this noble level and is included from those mentioned in the hadîth, where the Prophet (ﷺ) said: **"Do not insult my Companions. By the One in whose Hand is my soul, if one of you were to spend in gold the amount of the Mountain of Uhud, it would not be equal to half a handful of that which they have spent."** [Collected by al-Bukhârî, The Book of the Companions' Virtues, hadîth no. (3673); Muslim, The Book of the Companions' Virtues, hadîth no. (2541)] If Allâh wills they all will attain this grand level.

[So they are from amongst his Companions]: Whoever saw the Messenger (ﷺ) believing in him, and died upon al-Islâm, he is certainly considered a Companion, all based on the extent of their companionship and closeness to the Prophet (ﷺ). Abû Bakr, 'Umar, 'Uthmân, and 'Alî were all from the Companions who migrated with the Messenger (ﷺ) lived with him both in Mecca and Madînah, fought alongside him, and spent in the way of Allâh. So they are more noble then the other Companions. Likewise, each Companion varies based on their precedence in al-

Islâm and virtues, and the same goes for those who entered into al-Islâm after the conquering of Mecca. Even those who only saw the Prophet (ﷺ) for an hour or a single moment, he attains this lofty status of being a companion of the Messenger (ﷺ).

[He is from the Companions of Allâh's Messenger (ﷺ), all based on the degree of his companionship, the time he spent with the Messenger (ﷺ), heard from him, or looked at him. Therefore, the Companion with the lowest level is better than anyone from any other generation that has not seen the Messenger of Allâh (ﷺ) even if they were to meet Allâh with every righteous action.]

The best of the second generation, after the Prophet Muhammad (ﷺ) will never be equal to the lowest of the Companions (رضي الله عنهم) regardless of the good he may have put forth. This is because, even if one of us were to spend the Mountain of Uhud in gold, it would not equal even half a handful of that which the Companions spent, as it comes in the prophetic narration. Regardless of what we do, the efforts we exert, the righteous actions we put forth, we would not equal a mere handful of their actions. So we ask: what about those from amongst the Companions who spent freely from their wealth? Some of them spent half their wealth, and others prepared military expeditions such as 'Uthmân. This was the way of the Companions (رضي الله عنهم); they spent in the way of Allâh. If one of them gave a single date in the way of Allâh, or half a handful, no one can equal them, regardless of what they spend



"...that is the Grace of Allâh, he bestows it upon whom he wills..." [Al-Mâidah: 54]

Al-Imâm Ahmad bin Hanbal recognized the status of the Companions. Likewise, it is a must that each one of us knows the virtuous status of the Companions, and realizes that they are the

best of the people after the Prophets of Allâh (عَلَيهِم الصَّلَاةُ وَ السَّلَامُ). For certainly, after the Prophets (عَلَيهِم الصَّلَاةُ وَ السَّلَامُ) mankind has not known anyone like these companions in all of history, in terms of their faith, their certainty, their sincerity, their struggle, as well as their efforts and absolute sacrifice in the way of Allâh. With them, Allâh opened hearts, nations, and tribes. Muslims everywhere were enlightened by the narrations that they conveyed from the Messenger of Allâh (ﷺ). Because of their struggle in the way of Allâh, they deserve our respect and are entitled to us recognizing their status. By Allâh, we oppose some people and have allegiance to others because of the Companions of the Messenger of Allâh (ﷺ)!

Based on the respect Ahl as-Sunnah's has for the Companions (رضي الله عنهم) the Scholars of Sunnah have said: whoever belittles a single Companion then he is a *zindîq* (i.e., heretic, hypocrite, astray, etc.). This is simply from belittlement; so what about one who insults and slanders the Companions, and declares them to be disbelievers?! Anyone who belittles a Companion then he is a disgusting Râfidhah. This, dear brothers, is truth and is a protection for the honor of the Companions of the Messenger of Allâh (ﷺ). How can one belittle a Companion, while Allâh is pleased with them, promised them with Paradise, purified and praised them, and has given them such a magnificent status? The Companions themselves, as well as the scholars of those generations that followed all knew and recognized the status of the Companions. But then you have the misguided and ignorant hypocrites who oppose them and take these Companions as enemies.

For this reason, a sign of hypocrisy is to hate the Ansâr, and to love the Ansâr is a sign of true faith. So what about hating the Muhâjirûn, those who migrated from Mecca to al-Madînah, for certainly they are better than the Ansâr? It is even more justified that loving those who made migration be a sign of faith and

Then after these companions, the best of the people where the remaining Companions of the Messenger of Allâh (ﷺ): the generation he was sent to. Everyone who accompanied the Messenger (ﷺ) for a year, a month, a day, an hour, or merely *saw* him, he is from the Companions of Allâh's Messenger (ﷺ), all based on the degree of his Companionship, the time he spent with the Messenger (ﷺ), heard from him, or looked at him. Therefore, the Companion with the lowest level is better than anyone from any other generation that has not seen the Messenger of Allâh (ﷺ) even if they were to meet Allâh with every righteous action. These Companions that accompanied the Messenger of Allâh (ﷺ) saw him, heard from him, even those who saw him for one hour and believed in him, then based on this companionship, they are better than anyone from the generations that followed, even if they did every act of good.

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likewise hating them be a sign of hypocrisy, because they are more virtuous than the Ansâr. So just imagine (the state) of the one who initiates his hatred for and opposition to the likes of Abu Bakr, 'Umar, 'Uthmân, and 'Alî (ﷺ) and their brothers from the noble leaders of the Companions!

Some of those who oppose the companions deem Ibn Saba', the Jewish Founder of the Shî'ah, to be better than Abû Bakr and 'Umar! The Râfidhah and the Khawârij see the teachings and principles of Ibn Saba', the Jew, to be better than the teachings of Muhammad (ﷺ). May Allâh humiliate them all. All of these deviant groups originated from the principles and teachings of Ibn Sabba. The Râfidhah and the Khawârij sought to retaliate against 'Uthmân, they all rebelled against him; they are the students of Ibn Saba'—may Allâh disgrace them. These misguided groups believe that Ibn Saba' produced true believers, while Muhammad (ﷺ) produced three, four, or ten believers (i.e., based on the deviant statements of the Râfidhah.)

طاعة ولاة الأمور

Obedience to the Muslim Ruler

From the Foundations of the Sunnah is: To hear and obey the Muslim rulers, whether they are pious or wicked. Whoever gains leadership and the people gather and unite around him, and are pleased with him, and likewise whoever received power by force, he is called *Amîr al-Mu'minîn* (the leader of the believers).[49]

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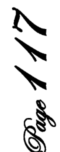
[49] We are obliged to hear and obey the Muslim Ruler who has attained the level of leadership and the people have gathered upon his command, whether he is pious or wicked. Even if he has arrived at this level of leadership through rebellion and overcoming the previous leader and then afterwards established a new nation, we still must obey him (in that which does not oppose the Islamic Legislation). It is not permissible to rebel against this leader; when you rebel against him once, you will rebel a second, third, and forth time, leaving the Ummah in a state of chaotic struggle, one rebel after another. The fundamental principle is that it is not permissible to rebel against the leadership. So if Allâh were to give power to an individual who rebels against the leader, conquers the land, and establishes a new nation upon the previous rule, it is imperative that the Muslims withhold (and stop) at this point, and give authority and leadership to the one who has gained power (and authority). Rather, this person, whether he has gained dominance from selection, consultation, or pledge, or whether he took control and arrived at the leadership by the sword, if he has attained power, strength, and authority, it is a must that he be obeyed; in order to preserve (and) honor the blood of the Muslims. This is whether he is a righteous or wicked ruler; he is to be obeyed (i.e., in that which does not oppose the religion).

Take a look at al-Imâm Ahmad, al-Bukhârî, and the other scholars of al-Islâm. They mention this principle as a Foundation

of al-Islâm: **"Obeying the Muslim Leaders is a Basic Principle from the Fundamentals of al-Islâm,"** regardless of if he is pious or wicked.

The Khawârij, the Râfidhah, and other then them from the misguided groups, may obey the ruler if he is pious (in their eyes), but at the same time they may not obey or agree with the ruler, even if he were Abû Bakr or 'Umar because according to the Râfidhah, even they are not pious. Likewise according to the Khawârij, 'Alî is not righteous. But in general they may agree with a ruler if he has characteristics of righteousness, but they oppose the wicked ruler. However, as for the wicked, oppressive, and evil ruler, as long as he has not left the fold of al-Islâm, it is never permissible to rebel against him on any occasion. Many prophetic narrations have been mentioned about this issue. From amongst them: **"We made allegiance to the Messenger (ﷺ) to hear and obey, in ease and hardship, in times of enthusiasm, and sluggishness, and we pledge to prefer this, and not to rebel and oppose those in authority, until you see clear disbelief."** [Collected by Muslim, The Book of Government, hadith no. (1709)]

So it is not permissible to rebel against them, regardless of their wickedness (other than disbelief). Likewise, as found in the hadîth of Umm Salamah, where she reported that the Messenger (ﷺ) said: **"There will be Leaders appointed over you, you will see them doing good and bad deeds. So whoever disapproves these evil deeds and hate them (in their heart), he is safe and upon him is no blame. But whoever is pleased with evil and follows them in their evil (he is not safe and nor is he free from blame). They said: Shall we not fight against these leaders O Messenger of Allâh (ﷺ)? He said: No, as long as they pray."** [Collected by Muslim, The Book of Government, hadîth no. (1854)]



So as long as they pray, it is not permissible to rebel against them. (So we ask) what about the one who prays, fasts, gives charity,

performs Hajj, and in addition to that makes it easy and safe for the Muslims to perform these acts of worship and establishes safety in the pathways?!

Look at our condition nowadays, with all these people who seek to rebel against the Muslim rulers! How distant they are from implementing the statement of the Prophet (ﷺ): **"No, as long as they pray"!** The Messenger (ﷺ) prohibited them from rebelling as long as the leader prayed, even though they may have neglected many aspects of al-Islâm, he still said **"No, as long as they pray."** He did not say, "No, as long as they establish the prayer, give charity, perform Hajj etc." Rather, he said **"No, as long as they pray."**(Why is this?) This is because, with rebellion comes great evil and corruption, such as loss of lives, destruction of crops and cattle, violation of people's honor, and eventually the humiliation and weakness of the Muslims, until they become like a small morsel and easy prey to the disbelievers. All of this is the result of constant and reoccurring rebellion.

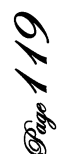
Nowadays, we see that these rebels who have attained leadership and established countries through revolt and uprisings, by way of voting, and other than that, what have they done? Since their reign, what important Islâmic mottos or principles have they actualized? Rather they are amongst the most distant people from implementing the Islâmic Legislation. They even do more evil than other misguided rulers, by organizing symposiums and conferences for unity amongst the religions, building churches, establishing relationships with the Christians, while belittling the Muslims, and assisting in their impoverishment as well as their religious and worldly destruction. They have not done anything different than other rulers. They have arrived to leadership by way of revolt, voting, or by other means, and they have not done anything to distinguish themselves. Rather it is all empty speech and false promises.

Therefore, we do not trust the likes of these people; their only concern is to gain authority and position, by any means necessary. Then after that, these people turn their backs to al-Islâm, as you have seen and experienced. This is the reality of many countries. These revolutions claim to come in the name of al-Islâm, and then a Communist or some other misguided individual comes and takes charge. Therefore, there is immense wisdom in this wise, merciful, heroic, and bold religion, which although it teaches the ummah to be brave and courageous, with *this* issue (of interacting with the Muslim Rulers) it tells the people: be patient! Whatever you see, be patient; as long as it is not clear disbelief.

Here I will mention a number of prophetic narrations for you to memorize and write down: On the authority of Abû Hurayrah (ﷺ) that the Prophet (ﷺ) said: **"The Children of Isrâ'îl used to be ruled and guided by Prophets. Each time a Prophet died, another prophet would take his place. As for me, there will be no Prophet after me, but rather many Caliphs will appear. The people said: O Messenger of Allâh (ﷺ)! What do you command us with? He said: Obey the one who will be given the first pledge of allegiance; fulfill their (i.e. the Caliphs, kings, presidents, etc) rights, for indeed Allâh will call them to account for that which they have been given authority and responsibility over."** [Collected by al-Bukhârî, The Book of Stories of the Prophets hadîth no. (3455); Muslim, The Book of Government, hadîth no. (1842)]

The Prophet (ﷺ) did not tell them to call these leaders to account, or to rebel and revolt against them, or to even seek their rights. The leaders from amongst these rebels say: *"We are not going to wait for ease to come to us from the sky; we must take that which belongs to us with force. O people, take that which is yours with force! No one will give you your rights!"*

(They have) no jealousy for Allâh's Religion, nor for the Ummah. The most jealous of the people is the Prophet Muhammad (ﷺ).



He (ﷺ) said to Sa'd: **"By Allâh I have more jealously than you, and Allâh has more jealousy than me."** This is when Sa'd said: **"What if I found a man with my wife, should I bring four witnesses, by Allâh I will cut him with my sword unarmored. He said (ﷺ): Are you amazed at the jealousy of Sa'd, for indeed I have more jealousy than Sa'd, and Allâh has more jealousy than me. For this reason, he has made impermissible evil illegal sexual relationships."** [Collected by al-Bukhârî, The Book of Monotheism, hadîth no. (7416); Muslim, The Book of al-Li'ân, hadîth no. (1499)]

So the Messenger (ﷺ) has jealousy for Allâh's religion, he does not desire that evil and sin spread in the Ummah. Even with this jealousy, which is greater than ours, the Prophet Muhammad (ﷺ) said: **"Fulfill their rights, and Allâh will call them to account for that which they were given authority over."**

(O rebel) you are not the one who calls the leader to account, rather you advise him in the best of ways. If he listens to your advice, praise belongs to Allâh. And if he does not, you have fulfilled that which is upon you. But you must be patient, as long as he (i.e., the leader) prays. (It must be known) we are not making this methodology up from ourselves. It is difficult for these rebels to hear and accept these words. However, Allâh (ﷻ) says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ ﴾

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [An-Nisâ: 65]

These people constantly shout out about ruling by the Book of Allâh, but they themselves do not rule by the Book of Allâh and

the Prophetic Sunnah. Rather they are people of innovation, upon the belief of al-hulûl (that Allâh exists *within* His creation and not above His ﷻ Throne). Some of them declare the Muslims to be disbelievers, and believe that the Qur'ân is created; they themselves do not judge by the Book of Allâh in the least. They do not desire to return to the ruling of Allâh in *these* issues. Rather, they are from the most deviant and distant of the people (in ruling with the Book of Allâh and Prophetic Sunnah). They yell out *"There is no rule, except the ruling of Allâh, there is no rule, except the ruling of Allâh,"* while they are the farthest away (from the Book of Allâh) and most deviant as they oppose the rulings and judgments of Allâh and the Prophetic Sunnah. These people deem these words to be aiding the disbelievers and the Malâhidah!

Zayd bin Wahab reported from 'Abdullâh bin Mas'ûd; he said that the Messenger of Allâh (ﷺ) said: **"There will be after me selfishness and egoism, and things that you disapprove of."**

They will have wealth and position, and they (i.e., the rulers) will give this wealth and position to those who assist and help them, as well as their families and relatives, while the people remain poor. So in such a case what should the masses of people do? For indeed, this is oppression and it is ruling by other than what Allâh has revealed! What does the Messenger (ﷺ), who the Qur'ân was revealed to, say about the statement of Allâh:

﴿ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ ﴿٤٤﴾ ﴾

"And whoever does not rule by that which Allâh has revealed, then they are from the disbelievers." [Al-Mâ'idah: 44]

What does the Messenger (ﷺ) say (we should do in such a situation)?!



We ask these people (i.e., those who rebel against the Muslim Rulers): "Are you more knowledgeable of al-Islâm and the Book of Allâh than the Messenger of Allâh (ﷺ), his Noble Companions, and the Scholars of Guidance, throughout history?!"

"Indeed there will be selfishness and egoism and things that you will disapprove of," affairs that only Allâh knows the reality of.

So they asked the Messenger of Allâh (ﷺ), **"those of us who reach that time, what do you command us with?"** He (ﷺ) said: **"Fulfill that which is upon you, and ask Allâh for that which is rightfully yours."** [Collected by al-Bukhârî, The Book of Merits, hadîth no. (3603); Muslim, The Book of Government, hadîth no. (1843)]

(The Prophet (ﷺ) did not command you) to go and fight against the leader and protest. Are there protests in al-Islâm? If the water in a city cuts off for a single day, you see the people protesting and rallying. Nowadays, many countries give back to their citizens and do not take anything from them, except a little.

As for these (leaders that the Prophet (ﷺ) is referring to), they take and do not give anything. If the Prophet (ﷺ) were to have commanded us with rebelling and revolting against the leader, the Ummah would have been destroyed. But rather, he directed them to have patience, forbearance, and to take time and think before making a decision, in an effort to protect al-Islâm, and to prevent the spilling of blood, and to protect the honor of the Muslims.(The Prophet (ﷺ) said): **"Fulfill that which you are responsible for, and ask Allâh for that which is rightfully yours."** And he ﷺ said to the Ansâr **"You will meet egoism and selfishness after me."** (These are the) Ansâr, those who fought alongside the Messenger of Allâh (ﷺ), and established homes in al-Madînah, embraced true faith, defended the religion, and conquered the dunya; what did the Messenger (ﷺ) say to them (concerning this affair)?

Then people came (after them) who benefited from the efforts and struggles of the Ansâr and the Muhâjirûn, many of them entered into al-Islâm after the conquering of Mecca. From amongst them were Abû Sufyân and Mu'âwiyah. Then after them came their children who preferred wealth and riches for themselves. As for Mu'âwiyah, we do not include him as an unjust ruler. (But) with Banî Marwân there in fact was a level of oppression, deficiency, tyranny, and they used to even delay the afternoon prayer and other prayers outside of the prescribed time. Even with this, when the Companions lived during the time period of these types of rulers, they were patient (and endured the hardships). When people came to Anas bin Mâlik about al-Hajjâj, who was worse than today's rulers, and said to him: al-Hajjâj is doing this and that, shedding blood, plundering the people's wealth, and other things, he told them to be patient, and that no year comes except that the one that follows will be worse than the previous. He commanded them with patience and directed them to the teachings and guidance of the Prophet Muhammad (ﷺ). Nowadays the leaders have organizations (that seek to limit oppression and injustice), whether from the east or the west. As for al-Hajjâj, he was a chaotic tyrant who ruled only by his desires (even with this, Anas commanded them to be patient.)

Also 'Alqamah bin Wâ'il reported, narrating from his father who said that Salamah bin Yazîd bin al-Ja'fî asked the Messenger of Allâh, saying: **"O Prophet of Allâh: What do you command us with if there are placed over us rulers who ask us to fulfill their rights, but deprive us our rights?'** So the Messenger turned away (not answering). Then he asked the Messenger (ﷺ) again, and again he turned away (not answering him)." For indeed this is a serious question that the Prophet (ﷺ) dislikes, a difficult topic.

But what did the Prophet (ﷺ) say to him? So al-Ash'ath bin Qays pulled him to the side and said to him **"Hear and obey, for**

indeed they will be called to account that which they have done, and you will be held accountable for that which you have done."

Perhaps a person may read these words and understand that these are simply the words of Ash'ath bin Qays. Even if we were to say that these are the words of Ash 'ath, the Prophet approved of them. As you all know, the Prophetic Sunnah is made up of the statement of the Prophet, as well as his actions and tacit approvals. But it comes in another narration where the Prophet (ﷺ) himself said: **"Listen to them and obey them, for they will be called to account for what they have done, and you will be accountable for what you have done."** [Collected by Muslim, The Book of Government, hadîth no. (1846)]

How is it that rulers will ask us to fulfill their rights, while depriving us of our due rights, and the Messenger (ﷺ) is turning away every time he is asked? How amazing is this question (that is being posed to the Messenger ﷺ) because it leads to trials and tribulations. (But the Prophet still commanded us saying): **"Listen to them and obey them, for they will be called to account for what they have done, and you will be accountable for what you have done."**

Likewise in the hadîth of Umm Salamah, where The Messenger (ﷺ) said: **"No (do not rebel) as long they pray. You will see things that you approve of, and other things that you disapprove. So whoever acknowledges the good, then no blame is upon him, and whoever disapproves he is safe (from Allâh's punishment). But the one who is pleased (with the evil) and follows (the leader in the wrong, is not safe from Allâh's punishment, and there is blame upon him.)"** [Ibid]



Hence, you must hate the evil within your heart. For this reason al-Imâm Muslim named the chapter **"The one who hates and**

disapproves with his heart." Thus (al-Imâm) Muslim (limited) the disapproval and hatred to the heart.

Also it comes in another hadîth: "**Whoever sees evil, then he should change it with his hand, if he cannot change it (with his hand) then change it with his tongue, and if he cannot change the evil with his tongue, then with his heart, and that is the weakest of faith.**" [Collected by Muslim, The Book of Faith, hadîth no. (49)]

Nowadays, if the people see that a scholar has not spoken against a few things, but he hates it in his heart, the people of deviance call him a scared coward, a government agent, a spy, claiming that he only wants to flatter and butter-up the leader. These are all insults and accusations that have come from the Communists. This is in no way the manner of the Muslims, but rather the approach of the Socialist Party, the Nationalists, and other misguided groups. How can the Muslim youth accept these statements, while rejecting the statements and advice of the Scholars of Islâm, the People of Sunnah, who hold firmly to these Prophetic directives, and to the resolutions of the scholars of al-Islâm, such as Mâlik, ash-Shâfi'î, Ahmad bin Hanbal, and others like al-Awzâ'î and ath-Thawrî?!

All of these scholars lived during times where the governments had errors, mistakes, and misguidance. Look at what took place during the time of al-Imâm Ahmad. He lived under a nation that adopted the teachings of Jahm bin Safwân; the methodology of Jahm entails disbelief, which included the distortion and denial of the Names and Attributes of Allâh. They even adopted the belief that the Qur'ân was not the Speech of Allâh, but rather created. This (i.e., the statement that The Qur'ân was created) was seen as disbelief with al-Imâm Ahmad and the scholars of hadîth at that time. The government was calling the society to disbelief! Although the people wanted to revolt, al-Imâm Ahmad refused, and said "In (rebelling) is great corruption and harm upon the

Muslims." He reprimanded them. How is al-Imâm Ahmad a coward or a government agent?!

The pious predecessors implemented these narrations and opposed the Khawârij, the Mu'tazilah, and the people of evil and corruption. But others (who oppose these people) are referred to as spies and government workers. By Allâh, these deviant groups oppose and reject Ahl as-Sunnah, in the same manner as the Communists, Socialists, Nationalists, and other disbelieving groups and parties. How can they address the Muslims in such a manner, while completely disregarding the prophetic texts?! Why would they not at least excuse the People of Sunnah, when (it is the case that) they (are aided and supported by all these) proofs?! We do not seek to rebel against the leader, and we do not declare them to be disbelievers until seeing clear disbelief, while *they* tread the path of the Khawârij, and declare the rulers to be disbelievers. (We say to them) "Leave me O brother, do not belittle me, rather it is upon you to accept the narrations and listen to the statement of the Prophet (ﷺ): **"As long as they establish the prayer" "As long as they pray," "until you see clear disbelief."**

Ash-Sheikh Bin Bâz declared certain rulers of some countries to be disbelievers, and other scholars as well declared certain rulers to be disbelievers, because some of them deserve this. But other leaders have not left the fold of al-Islâm, even if they may have deviated in certain aspects of the religion; no one from amongst the respected scholars has called them disbelievers.

Is there, for example, a respected known scholar from Ahl as-Sunnah, from the purest of the people, who has declared a ruler during our times to be a disbeliever? We only find the foolish and ignorant ones from those adhering to the way of the Mu'tazilah and the Khawârij to be the ones who declare the Muslim rulers, armies, and Muslims in general to be disbelievers. All of this

misguidance is derived from the teachings of Sayyid Qutb, who demolished the fundamental principles of the Sunnah, and instead attached himself to the principles of the people of misguidance. There is no false principle except that Sayyid Qutb adopted it; and there is not a principle from the Sunnah except that he destroyed it (completely opposing it). From amongst these false and corrupt principles is that he declared the Ummah to be disbelievers, and also the belief that faith does not increase and decrease; and this is the falsehood which led to takfîr (i.e., declaring the Muslims to be disbelievers). They believe that faith is either complete or that it is nonexistent, either belief or disbelief, and that the individual who has committed sins or obeyed a legislator in *a single* thing (that is in opposition to the Islâmic Legislation) then he has disbelieved, leaving the religion of Islâm in totality. The Khawârij have gone to this extent! But we desire that the youth seek knowledge and gain understanding of the religion. It may be the case that you present the proofs and evidences, clarifying the misguidance of this man, but the person may still not accept the truth from you. Rather they have refused, O dear brothers, to even *search* for the truth. They have refused to address this evil with sound intellect, while it has taken root throughout the east and the west, confusing the Muslim youth, polluting their minds, and has planted the seeds of enmity, discord, and hostility. They do not seek to study and learn about the one whom they have taken as their leader (i.e., Sayyid Qutb and those that have treaded his deviant path), and know exactly what his methodology is: what his beliefs and understandings are about Islâm. They do not want this at all,

﴿ جَعَلُوٓاْ أَصَٰبِعَهُمْ فِيٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْاْ ثِيَابَهُمْ وَأَصَرُّواْ وَٱسْتَكْبَرُواْ ٱسْتِكْبَارًا ﴿٧﴾ ﴾



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"...they thrust their fingers into their ears, covered themselves up with their garments and persisted (in their refusal) and magnified themselves in pride." [Nûh:7]

By Allâh, (O brothers) they have embarked upon an evil path. And we present these words, even though they may have been very stern, in order that they may wake up! If they have intellects, (if they) respect the Qur'ân, the Sunnah, and the understanding of the pious predecessors, (they would wake up.) They must use sound intellect when addressing these great and serious issues, in which the ummah has reached a point that it has never reached before, all on the hands of Sayyid Qutb and those that follow him.

Thus we focus on this issue, giving it great emphasis, because of the evil that surrounds it. It is a must that you (dear reader) memorize these prophetic narrations; because until we meet Allâh, these are the texts that we implement, seeking nearness to Allâh. And we will not allow a person of desires and misguidance to cause us to be in opposition to this methodology!

الجهاد ماضٍ إلى يوم القيامة مع البرّ و الفاجِر

Al-Jihâd is to be Carried Out with the Muslim Ruler until the Day of Judgment, Whether (He is) Pious or Wicked

Military Expeditions are to take place with the Muslim rulers, whether pious or wicked, until the Day of Judgment, and it should not be abandoned.[50] Also, the division of the spoils of war and the carrying out of the legislative punishments is the responsibility of the Muslim ruler, and no one has the right to slander or contest them in the least.[51] Paying the obligatory charity to them is permissible, and whoever pays the charity to them, then this is sufficient for him, whether the ruler is pious or wicked.[52] Likewise, the Friday Prayer is to be

[50] As long as a legislated war takes place, until the Day of Judgment, then it is a must that it is performed under the flag of the Muslim ruler, whether he is wicked or righteous. And this was the way of the pious predecessors, such as Ibn al-Mubârak, al-Awzâ'î, and Ahmad bin Hanbal who used to go out to the battlefields and fight under the flag of the Abbasid Dynasty.

[51] And he sees that the division of the spoils of war, as well as the carrying out of the legal punishments for fornication, murder, stealing, drinking alcohol, and other transgressions is the absolute responsibility and right of the Muslim Ruler, and is not for any individual or group to partake in. For indeed this would lead to great bloodshed and corruption, with no beginning and no end to it. But if the Muslim Ruler undertakes these tasks, then even if he were wicked, the people would be at ease, and will not be subjected to dissension and conflict.

[52] It is not for anyone to go against the ruler in his distribution of the spoils of war or the charity as was done by Dhûl khuwaysirah.



performed as two complete units behind the Muslim ruler, or the one he (i.e., the ruler) has placed there. Whoever repeats his prayer, after praying with the ruler he is an innovator who has abandoned the narrations, opposed the prophetic Sunnah, and does not have any portion of the virtues of the Friday (Prayer) in the least; this is as long as he does not see that the Friday prayer is to be performed behind the Muslim ruler, whether pious or wicked. The Sunnah is to pray with them, two units of prayer, and to worship Allâh, believing that these units of prayer are complete; no doubt should be in your heart about this at all.[53]

Because the Muslim ruler has the right to distribute the spoils of war based on what he deems to be best. In the legal school of thought of al-Imâm Ahmad as well as ash-Shafi'î they distinguish between zakâh ath-thâhir (e.g., grains, fruits, and livestock) and zakâh al-bâtin (e.g., gold, silver, and items presented for sale), they see that the zakâh ath-thâhir is the responsibility of the ruler, while zakâh al-bâtin such as gold, silver, and items that are presented to sell (i.e., land, cars, etc.) this is the obligation upon the individual who possesses the amount of a nisâb (i.e., an amount that if wealth reaches this amount, it is obligatory to pay charity from it; and it differs based on the type of wealth), whether it is of gold, silver, or from business, it is permissible for him to distribute it himself. Rather some people prefer that they themselves distribute this type of charity to be at rest that it has be given to those who are entitled to receive it. Even with this, if he were to give it to the ruler (to distribute), this is permissible. However, if the ruler seeks it from him, then he is obliged to give it to the (Muslim ruler), and if the people withhold from paying this obligatory charity, the ruler has the right to combat them for it, as did the Companions when they fought against those who held back the zakâh.

[53] The Friday prayer is to be performed behind the Muslim Ruler or whoever he places there to replace him, such as Imâms (of Masâjid) or judges. This Friday prayer, some people may repeat it

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after praying it with the Imâm, either because of what he sees as a legislative excuse, such as the number of attendees has not reached forty people or because he feels that the Imâm's prayer is not correct. No doubt this last reason is worse than the first, because the one who repeats his prayer, thinking that the Imâm's prayer is invalid, then he is an innovator himself. Even if the Imâm for the Friday Prayer *was* an innovator, you are to pray behind him and do not make the prayer over, likewise even if he is a wicked tyrant, you are to pray behind him and do not repeat the prayer. For in such a case you would be an innovator. [**The Sunnah is to pray with them, two units of prayer, and to worship Allâh, believing that these units of prayer are complete; nothing (no doubt) should be in your heart about this at all.**]

تحريم الخروج على أئمة المسلمين

The Impermissibility of Revolting Against the Muslim Ruler

Whoever rebels against the Muslim ruler that the citizens have gathered behind (giving him the pledge of allegiance) and affirmed his authority, by whatever means it was, whether they were pleased or if he took over by force, this rebel has broken the unity of the Muslims and opposed the prophetic narrations. If he were to die in this state, he would die the death of the pre-Islâmic period.[54] It is not permissible for anyone to fight or revolt against the Muslim ruler. Whoever does this is an innovator who has veered away from the Sunnah and the straight path.[55]

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[54] As is found in the hadîth (narrated by) Ibn 'Umar (ﷺ): **"Whoever dies and does not have in their neck the allegiance dies the death of the pre-Islâmic period."** [Collected by Muslim, The Book of Government, hadîth no. (1851)]

Likewise the hadîth: **"One who defected from obedience and separated from the main body of the Muslims, if he died in that state, would die the death of the pre-Islâmic period."** [Collected by Muslim, The Book of Government, hadîth no. (1848)]

Thus it is not permissible to revolt against the Muslim Ruler; and he said this during the Caliphate of Yazîd, and you (all) know the condition of Yazîd. But despite that Ibn 'Umar (ﷺ) realized that rebelling against the ruler would nullify the pledge of allegiance. And whoever rebels against the ruler, dies the death of the days of ignorance. [Muslim mentioned the story in the previous narration no. (1581)]

[55] That is because rebelling against the Muslim Ruler is in opposition to the authentic prophetic narrations and conflicts with an important principle of Ahl as-Sunnah wa al-Jamâ'ah.

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Even if the leader was a disbeliever, rebellion and revolt is *still* impermissible except with clear ability as well as (guaranteeing) that the harm would not outweigh the benefits. Therefore if it is possible in such a case to get rid of him, than do so. If not, then you must exhibit patience. As for the leader that is still Muslim, has not left the fold of al-Islâm, and still prays, it is not permissible to rebel against him until you see clear disbelief, and the rebelling is done with the aforementioned conditions.

أسئلة الدرس

Questions from the Class

1. **Question:** If someone in our times speaks ill of the companions, do we say that his speech is similar to how the Salaf spoke about some of the companions? How do we refute this doubt?

   Response: The one who speaks ill of the Companions (ﷺ) from the past, are the Khawârij and the Râfidhah. As for Ahl as-Sunnah, they did not speak ill of the Companions. As for the predecessors of this person, they are the Khawârij and the Râfidhah. But Ahl as-Sunnah protected and safeguarded the honor of the Companions (ﷺ). 'Umar bin 'Abdul-'Azîz mentioned that: "(the Companions) are a people that Allâh protected our swords from their blood, so we must protect our tongues from their honor."

2. **Question:** What is the correct opinion concerning the one who leaves the prayer, and how true is the statement "Whoever does not declare the one who abandons the prayer to be a disbeliever, he has fallen into the belief of the Murji'ah, whether he realizes it or not? Is there any from the early generations who said such a statement?

   Response: We do not oppose the one who does not declare the one who abandons the prayer to be a disbeliever; we do not speak ill of him. Rather we respect and honor him, because he has proofs that we respect. These individuals, we respect them, recognize their status, and position, because they have texts from the Qur'ân and Sunnah that they hold on to. From these texts is the statement of Allâh:

   ﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾



"Indeed Allâh does not forgive that others be worshipped beside Him, but He forgives other than that to whoever he wills." [An-Nisâ: 48]

And there are other prophetic narrations, as well as the understanding that many of the texts that mention disbelief often refer to minor disbelief, not major, such as the statement of the Prophet (ﷺ): **"Do not become disbelievers after me, fighting each other, cutting at each other's throats."** [Collected by al-Bukhârî, The Book of Knowledge, hadîth no. (7077); Muslim, The Book of Faith, hadîth no. (65)]

Also that statement of the Prophet (ﷺ) when he mentioned disbelief in general upon the one who commits a major sin: **"The thief is not a believer while he steals, and the fornicator is not a believer while committing fornication, and the plundering is not a believer while the people watch him steal."** [Collected by al-Bukhârî, The Book of Drinks, hadîth no. (5578); Muslim, The Book of Faith, hadîth no. (57)]

Also the hadîth: **"By Allâh he does not believe, by Allâh he does not believe, by Allâh he does not believe. They said who O Messenger of Allâh! He (ﷺ) said: The one whose neighbor is not safe from his harm."** [Collected by al-Bukhârî, The Book of Manners, hadîth no. (6016)]

Therefore, just as these narrations are understood to refer to minor disbelief, with consensus from their brothers who declare the one who abandons the prayer to be a disbeliever, likewise there are scholars who understand the texts that mention the disbelief of the one who abandons the prayer to refer to minor disbelief. From amongst the scholars who do not declare the one who has abandoned the prayer to be a disbeliever is ash-Shâfi'î, Mâlik, Abû Hanîfah, and a large number from amongst those that follow these scholars. And there are others that preceded them upon this same

understanding, they have these proofs which are stronger with them and they are all scholars of the religion and people of Sunnah.

As for the one who says (that whoever does not declare people who leave the pray to be disbelievers, then he has falling into the belief of the Murji'ah, whether he realizes it or not) then this is a mistake on his part, and this speech is extremism and deviance from the way of Ahl as-Sunnah. Because if we make this claim about those who live in modern times (that they have fallen into irjâ because of not declaring those who abandon the prayer to be disbelievers) then it is more appropriate that we say the same about the early scholars like ash-Shâfi'î, Mâlik, and even Ahmad in one statement that has been narrated from him. Rather Ibn Battah and Ibn Qudâmah even denied the fact that Ahmad even made the statement that the one who leaves the prayer is a disbeliever. Also, many of the people who follow al-Imâm ash-Shâfi'î, except a few, as well as the followers of al-Imâm Mâlik, the Hanafî school of thought, and many scholars of the Hanbalî school of thought who are all great scholars, they were not upon the opinion that the one who abandons the prayer is a disbeliever. So do we say that all of these scholars are Murji'ah or that they fell into al-Irjâ'? This is mere ignorance of the fundamental principles of Ahl as-Sunnah, and is from the insolence that has humiliated some people. We ask Allâh to pardon us.

3. **Question:** Is rebelling against the Muslim rulers only with the sword, or does it include speaking ill of them?
Response: All of this is considered revolting against the ruler. The one who invokes the people with his speech, he is one of those known as al-Qu'ad. Al-Ibâdhiyyah are from this type of Khawârij, they encourage jihâd, but they themselves do not go out, but simply encourage the people to go out. So these people are called al-Khawârij al-Qu'ad. As for the one who

rebels with the sword, then his affairs is clear, he is a clear rebel. But nevertheless, all of them are Khawârij.

4. **Question:** Indeed you refute every innovator and anyone who opposes the way of the pious predecessors, and from among them are those who use weak narrations to establish certain issues; but al-Imâm âl-Barbahârî, using weak and fabricated narrations, affirmed certain issues. So how is it that you refute those who use weak narrations, and leave the scholars of the Salaf?

Response: First of all, I do not submit to the fact that al-Barbahârî uses fabricated and weak narrations to establish points; clarify this to us! And what gripe do you have with me? I respect all the righteous scholars of the past, not belittling them in the least, and all praises belong to Allâh. We only refute the people of innovation. As for the righteous scholars of the past who were known for sincerity, truthfulness, and religion, then even if they make a mistake we still consider them to be rewarded for those efforts. The Prophet (ﷺ) said: **"Whoever strives hard (seeking the truth) and is correct, for him is two rewards. And whoever strives hard (seeking the truth) and he is wrong, then for him is a single reward."** [Collected by al-Bukhârî, The Book of Holding Fast to the Book and the Sunnah, hadîth no. (7352); Muslim, The Book of al-Aqdiyyah, hadîth no. (1716)]

Therefore, if a scholar is known for piety, righteousness, and truthfulness in searching for the truth, then he will be rewarded, even when he errs.

As for the people of innovation, this does not apply to them. That is because they merely follow their desires. For this reason, rarely do you see a person of innovation return to the truth. As opposed to the scholar of Sunnah, if he makes a mistake he immediately returns to the truth after it is pointed

out to him. Take for example, ash-Shâfi'î or Ahmad, if they made mistakes they would return to the truth by themselves. You see al-Imâm Ahmad going from one statement to another, all in an attempt to seek out the truth based on the proofs and evidence; they did not play games with themselves. One may make a mistake, and then afterwards review the issue even more, changing his previous opinion. Even Abû Bakr and others from the people of truth, those known for truthfulness and sincerity, they are the first to return to the truth. Also, if they made a mistake, this does not harm them in the least. Rather, they are rewarded and their lofty status is still safeguarded with us. As for the people of innovation, then no! They are as Allâh said:

﴿ هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَـٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ ﴾

"It is He Who has sent down to you (Muhammad ﷺ) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking al-fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh." [Âlî Imrân: 7]

For this reason, you see them not returning to the truth. The Prophet (ﷺ) said concerning them: **"They leave from the religion as an arrow passes through the flesh of the game, and they do not return until the Day of Judgment."** [Collected by al-Bukhârî, The Book of Seeking Repentance from the Apostate, hadîth no. (6933); Muslim, The Book of Charity, hadîth no. (1064)]

Nowadays, O dear brothers, you see the people of innovation, whether they are those that revolt or other than them, you can

establish tens of proofs about a particular topic and even present statements from the scholars, but they do not (leave off falsehood) and return to the truth. This is the affair of the people of desires!

5. **Question:** How true is the statement "The Îmân of the angels does not increase nor does it decrease, while the Îmân of human beings increases and decreases, so perhaps a human's Îmân can elevate to the point that it is higher than the Îmân of angels. Is this statement true?

Response: I do not know any proof for this statement. But the Prophets (عَلَيْهِم الصَّلَاةُ وَ السَّلَامُ) are more virtuous than the angels (عَلَيْهِم الصَّلَاةُ وَ السَّلَامُ) and also the righteous believers in the end, when they enter Paradise they will be better than the angels. But while in this world, the angels are better than everyone except the Prophets (عَلَيْهِم الصَّلَاةُ وَ السَّلَامُ).





قتال اللصوص والخوارج جائز

It is Permissible to Fight Against Thieves and Rebels

It is permissible to fight against thieves and those who revolt and rebel against the Muslim Leadership. If a person or his wealth is at risk of being attacked, he is allowed to defend himself with all means. But he cannot seek out the aggressor if he (the aggressor) were to escape. Rather at this point, it is the responsibility of the Muslim ruler. A person can only defend himself while the assailant is in the state of attack, without the intention of killing the attacker, and this is only with the intent of defending one's life and property. If he happens to kill the thief in the process, then may the mercy of Allâh be removed from the dead thief. If the person who was attacked dies in the process of defending himself and his wealth, it is desired that he will be a martyr, as it comes in the prophetic narrations. All of the prophetic narrations concerning this affair have only commanded with defending oneself, and have not commanded to kill the aggressor, or to follow behind him (after he escapes) or to execute him while he is subdued or injured. If the intruder is taken as a captive, he is not to be killed and the legal punishment is not to be established upon him. Rather the victim raises the issue to the one given authority (i.e., The Muslim ruler) and *he* is to judge in the affair.[56]

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[56] This is a detailed explanation of the ruling of fighting the Khawârij, thieves, and those that seek to take people's property by force and power, which is extracted from the hadîth in which a man asked the Messenger of Allâh (ﷺ): **"What if a man seeks to take my wealth? He (ﷺ) said: 'Do not give it to him.' The man said: 'and if he fights me for it?' He (ﷺ) said: 'then fight against him (the thief).' So the man asked: 'and if he kills me?' The Prophet (ﷺ) said: 'Then you are a martyr.' He said: 'And if I kill**

him?' The Prophet (ﷺ) said: 'then he (the thief) is in the fire.'" [Collected by Muslim, The Book of Faith, hadîth no. (140)]

Also the Prophet (ﷺ) said: **"Whoever dies protecting his life, he is a martyr. Whoever dies protecting his wealth, he is a martyr. And whoever dies protecting his religion, he is a martyr."** [Collected by at-Tirmidhî, The Book of Blood Money, hadîth no. (1421); at-tirmidhî graded this narration to be hasan sahîh; Abû Dâwûd, The Book of Sunnah, hadîth no. (4772); al-albânî graded it to be authentic. As for the Prophet's statement **"whoever dies protecting his wealth is (indeed) a martyr,"** it was collected by al-Bukhârî, The Book of *Mathâlim and al-Ghadab*, hadîth no. (2480); Muslim, The Book of Faith, hadîth no. (141)]

If a person's wealth, family, or life is attacked, then they can defend themselves in the way that is best, not seeking to kill the one who is transgressing. But if it escalates to the level where he kills this individual (by means of self defense) there is no blame upon him: if the victim is killed, he is a martyr. The Islâmic legislation has made it permissible for a person to defend himself in a situation where his life, wealth, or honor (e.g. wives, daughters, etc) is in danger. Rather some scholars are upon the opinion that it is obligatory to defend the women that are being attacked, such as one's wives, sisters, and daughters. If the aggressor is subdued, then all praises belong to Allâh. But if it leads to the extent that the attacker is killed, then there is no sin upon the one who has defended himself. As for the one who is killed, then he is in the Hell-Fire, but if the victim (i.e. the one being robbed or attacked) is killed, he is a martyr. In every situation a person is seeking the Face of Allâh, (ﷻ) holding firm to the Islâmic Legislation, and not merely defending himself, because actions are by intentions. Allâh has made it permissible, rather obligatory for us to defend ourselves and property.

Al-Imâm Ahmad based this issue on the prophetic narrations that have come. He intends by these words that although the Religion has made it permissible for a person to defend himself, his wealth,

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his honor, and his family, it did not make it permissible for you to kill the aggressor. Therefore, do not intend to kill the aggressor, but rather to defend yourself. If the harm is removed and he (i.e., the aggressor) is fought off, all praises belong to Allâh. But if his aggression does not cease except through death, then it is as the Prophet (ﷺ) said: **"If the aggressor is killed, he is in the Fire, and if the victim is killed he is a martyr."**

Also, if this aggressor is under your control and he is wounded or a captive, do not kill him. You do not have the right to punish him, or to follow him if he escapes. His transgression has ended, which is what we desire, either through being wounded or by escaping, so do not follow behind him. If he falls down wounded, do not kill him; this is not permissible. Rather it is a form of transgression. So while you have been commanded to fight against him, you have not been commanded to kill him. Finally, if the aggressor becomes a captive you do not have the right to kill him or to establish the legal punishment upon him, rather you must raise this issue to the Muslim Ruler; they are the ones responsible for carrying out Allâh's prescribed ruling, or that which they desire. If they were to oppose (the correct Islâmic Punishment) the responsibility is upon them.



لا نشهد لأحدٍ من أهل القبلة بجنّة و لا نار

We Do not Declare Anyone from the Muslims to be in Paradise or the Hell-Fire

We do not declare anyone from the Muslims to enter the Paradise or the Hell-Fire, based on any action that they have done. We hope for the righteous and fear for him (at the same time). Likewise, we fear for the sinner and desire that Allâh has mercy on him.[57]

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[57] Except if it is disbelief in Allâh or shirk, which have a specific ruling. As for sin (other than disbelief and polytheism), we do not say that this person is in the Fire or Paradise. If he does righteous deeds we desire for him Paradise, and if he does that which obligates for him the Fire, we fear for him. Thus we hope for the one who is obedient to Allâh and we fear for the one who disobeys Allâh. But we do not make a decisive ruling (about him), saying that so and so is in the hellfire or in paradise, because this is not for anyone except Allâh, unless it is clear disbelief, such as a Jew or Christian, (who are) upon clear disbelief. As for *this* person, it is said that he is in the fire. We decisively say that the disbeliever is in the Fire. But as for the believer, whether disobedient or obedient, we do not make a decisive ruling concerning any of them, this is to Allâh. We hope for the obedient Muslim and fear for the sinning Muslim, and (at the same time) we fear for the righteous Muslim as well (because we do not know the reality of his heart). That is because in front of the people he may be doing righteous actions, but the reality is different from that. This is what happened with the man who was fighting bravely while attacking the enemy during battle and the Messenger (ﷺ) said: **"He is in the Fire."** [Collected by al-Bukhârî, The Book of Military Expeditions, hadîth no. (4203); Muslim, The Book of Faith, hadîth no. (111,112)]

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He appears to be a Mujâhid, but his intention is different. Likewise the one who was hit with an arrow, the Companions (ﷺ) said about him: **"So and So is a martyr, so and so is a martyr."** Until they came to the Prophet (ﷺ) and he said: **"Nay, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day (of the Battle) of Khaybar from the booty before the distribution of the booty, has become a flame of fire burning him."** [Collected by al-Bukhârî, The Book of Military Expeditions, hadîth no. (4234); Muslim, The Book of Faith, hadîth no. (115); the abovementioned wording is found in his collection.]

And Umm al-'Alâ' had with her 'Uthmân bin Math'ûn, taking care of him, and then he died. So she said: **"O Abâ Sâ'ib, Allâh has honored you."** So the Messenger of Allâh (ﷺ) said: **"How do you know that Allâh has honored him? By Allâh I am a Messenger of Allâh and I do not know what will be done to me."** So she said: **"I will not praise anyone after him."** Then she saw in her dream a fountain running. So she informed the Messenger of Allâh (ﷺ). He said to her: **"These are his actions."** [Collected by al-Bukhârî, The Book of Shahâdât, hadîth no. (2687)]

The point is that you do not decisively say anyone is in paradise or the Hell-Fire.



الله يتوب على من تاب

Allâh Accepts The Tawbah of the One Who Repents to Him

Whoever meets Allâh and has repented from a sin that obligated for him the Fire, and has not persisted upon that sin, Allâh will accept his repentance, and will pardon him; that is because Allâh accepts the repentance from his servants and forgives the sins.[58]

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[58] As Allâh—The Most High—said:

﴿ ۞ قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾ ﴾

"Say: 'O (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh, verily Allâh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful'" [Az-Zumar: 53]

Allâh loves that His slaves return to Him in repentance. He loves those who repent and purify themselves. We hope for the one who repents, but we do not make a decisive decision that he will be in Paradise or the Fire. We hope for him, if Allâh wills. And there are a number of verses in the Qur'ân and authentic prophetic narrations that indicate that Allâh accepts the repentance of the one who repents to Him and is happy for his repentance.

الحدود كفّارات للذنوب و المصرّ على ذنب تحت مشيئة الله

The Legal Punishments are Expiations, and the One Who is Persistent Upon a Sin is Under the Will of Allâh

Whoever meets Allâh, and the legal punishment has been established upon him in the dunyâ, then the punishment serves as an expiation for him as it has been reported from the Messenger (ﷺ). And whoever meets Allâh persistent upon committing a sin that obligated for him a punishment, and has not repented from it, then his affair is with Allâh; if He (ﷻ) wills, He (ﷻ) will punish him, and if He wills He will forgive him. And whosoever meets Allâh as a disbeliever, Allâh will punish him, and will not forgive him.[59]

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[59] The Messenger of Allâh (ﷺ) was with a group from amongst his Companions and said to them: **"Will you not give me the pledge of allegiance?"** And he said: **"Give me the pledge of Allegiance that you will not associated partners with Allâh, will not steal, will not commit illegal sexual intercourse, that you will not kill your children, that you will not utter slander intentionally forging falsehood, and that you will not disobey me in al-Ma'rûf (i.e., all good deeds),"** referring to the allegiance of the women.

They said: **"We give you allegiance upon that."** He (ﷺ) said: **"Whoever from amongst you fulfills his pledge will be rewarded by Allâh, and whoever does not completely fulfill his oath, and is punished in this world, it is expiation for him. So whoever does not fulfill his oath and falls short, and Allâh covers his mistake, his affair is left to Allâh. If Allâh wills He will punish him and if He wills He will pardon him."** [Collected by al-Bukhârî, The Book of the Merits of the Ansâr, hadîth no. (3892); and Muslim, The Book of Legal Punishments, hadîth no. (1709)]

Therefore, the sinful believer is under the will of Allâh. As Allâh—The Most High—said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

"Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases." [An-Nisâ: 48]

If a sinning Muslim dies, he is under the will of Allâh. If He wills, He will pardon him, and if He wills, He will punish him. Allâh is the one who forgives, extends His mercy, and possesses forbearance. Even the slave who commits sins which (are as great as) mountains, Allâh still pardons. Look at the man who will have scrolls filled with evil deeds, ninety-nine scrolls, each one of them is a lengthy as the eye can see. But with these scrolls, he came with the statement "Lâ ilâha illa Allâh" (There is no deity worthy of being worshipped in truth, except Allâh), Allâh pardoned him. [refer to the hadîth of the scrolls]

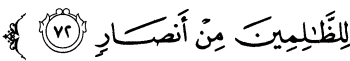
The one who meets Allâh and has not associated partners with Him, in the end Allâh will forgive him and remove him from the fire. (Al-Imâm Ahmad mentioned): [**As for the disbeliever who meets Allâh, he will be punished and for him there is no forgiveness**].

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

"Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases" [An-Nisâ: 48]

As Allâh says in the Qur'ân:

﴿ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا



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"Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the thâlimûn (polytheists and wrongdoers) there are no helpers." [Al-Mâ'idah: 72]



شرعيّة إقامة الحدود

The Legislation of Carrying out the Legal Punishments

The legislation of ar-rajm (stoning) is true and correct for the fornicator who is or has been married, whether they have confessed, or sufficient proof has been established against him. The Prophet (ﷺ) has implemented the legal punishment of rajm (stoning), as did the Rightly Guided Successors.[60]

[60] Stoning is the legal punishment for the fornicator (who is or has previously been married). The Messenger of Allâh (ﷺ) stoned al-Ghâmidiyyah, Mâ'iz, and al-Juhaniyyah, as well as two Jews who committed fornication. Also, this is what Allâh has decreed in the Torah, the Injîl (the Gospel), and the Qur'ân; the Islâmic legislation has agreed to this ruling, affirming it. A verse was sent down, its wording was abrogated, but the ruling remained. 'Umar bin al-Khattâb mentioned this when he said: **"Certainly Allâh sent Muhammad with truth; He has sent upon him a book. From that which has been sent down to him is the verse about stoning. We recited it, memorized it, understood it, and implemented it. The Messenger stoned, and we stoned after him; so I fear that there will come someone who will say: "We do not find stoning mentioned in the Qur'ân, so he will go astray because of his denying an obligation from the obligations of Allâh that has been revealed in the Qur'ân.** Then he ('Umar) said: **"and the legal punishment for the fornicator is stoning, whether it is a man or woman, if there is a submission to the sin, clear evidence, or pregnancy."**

A man (or woman) is stoned when there are four witnesses. If there are only three witnesses, each one of these witnesses is punished for slander. Therefore it is absolutely necessary that there are four witnesses who actually saw the sin take place, witnessing the man's private part inside of the woman's private



part, explicitly. Their testimony is not accepted unless there are four witnesses who saw, with certainty, the crime of fornication take place, with their own eyes. All of this is in order to preserve life and honor. Allâh says:

﴿ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ فَأُو۟لَـٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَـٰذِبُونَ ﴿١٣﴾ ﴾

"Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars." [An-Nûr:13]

Also it is possible that a person will admit to the sin, as was the case with Mâ'iz and al-Ghâmidiyyah, or through pregnancy, which is the best evidence. So no one is stoned except with clarity, either four witnesses, or a man or woman admits to the sin, or pregnancy appears on the woman; this is the punishment of the muhsin. The Muhsin is the man who married a woman with a correct marital contract and had intercourse with her. These are the conditions: that he is one of sound intellect and not insane, mature and not a child, and that he is a free person, and not a slave: because if the person is a male or female slave that has married a proper Islâmic marriage, their punishment is half the punishment of the free one, and it is to be flogged fifty times. As for the stoning, it cannot be reduced to half. Because the punishment of the free person that has not been married, whether male or female is:

﴿ ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ﴿٢﴾ ﴾

"The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in

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Allâh and the Last Day. And let a party of the believers witness their punishment." [An-Nûr: 2]

Therefore, the legal punishment of the slave is half the punishment of the free person (who has not married); it is fifty lashes. There is no stoning upon the slave, even if they have married a correct Islâmic marriage. (Rather,) they are to be flogged fifty times.

تبديع من انتقص أحداً من صحابة رسول الله

Declaring to be an innovator the one who belittles any of the Companions (ﷺ)of the Messenger of Allâh (ﷺ)

Whoever belittles one of the Companions of the Messenger of Allâh (ﷺ) or hates him, either because of something this Companion did, or by mentioning his shortcomings, then he is an innovator until he makes supplication for all of the Companions, asking Allâh to bestow His mercy upon them, and his heart does not contain any negative feelings toward them.[61]

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[61] This is from the fundamental principles of Ahl as-Sunnah: it is not permissible to belittle any Companion of the Prophet Muhammad (ﷺ), by mentioning any of their faults or any event that may have taken place. Unfortunately, these people (i.e., the Khawârij, the Râfidhah, etc.) take the Religion, the Companions, and the Islâmic beliefs very lightly. A person belittles the Prophets and the Companions, declares them to be disbelievers, accuses them of hypocrisy, declares the general body of Muslims to be disbelievers, and this person is called a *leader*, a *scholar* of *the Ummah*, according to whom?! Is it according to those who want to bring revolution to the Ummah, returning it to its glory? These people are not to be entrusted with the religion of Allâh; rather they are grouped with the Râfidhah. That is because they defend the (creed of the) Râfidhah, al-ilhâd, *zandaqah* (i.e., hypocrisy and misguidance), and they defend the books that contain these criminal beliefs. Rather, they even make allegiance and disassociation based upon these books. These people are not to be trusted with the Religion of Allâh. They have no value; it is obligatory that they be grouped with the Râfidhah, and the other sects of misguidance. In addition to that, they should be opposed, refuted, and battled against with harshness, because these people have deceived and wasted the Muslim youth, pulverizing them with deception, treachery, and dishonesty.

This is the religion of Allâh and the 'Aqîdah of Ahl as-Sunnah wa al-Jamâ'ah. (These people claim to be from ahl as-Sunnah) saying: "We are Ahl as-Sunnah wa al-Jamâ'ah." (We respond to them saying): but Ahl as-Sunnah are in one valley, while you are in another. Every time we are in a valley, we find you all in another valley with the people of innovation and desires. Every time we tread a path from the paths of the people of the Sunnah, we find you all in another trail, defending the people of innovation and misguidance. By Allâh, they have established principles and methodologies and incited the entire dunyâ in order to protect the people of innovation. How can these people be from Ahl as-Sunnah? They are to be group with the likes of the Râfidhah, the people of misguidance and innovation, even if they claim to be against the Râfidhah. We do not believe them, nor do we trust the likes of these people with our children. Nowadays, our children are studying in schools and universities being taught and cultivated by such people of innovation, where they raise them upon corruption, misguidance, and waste. They are distancing the Muslim youth from the methodology of the people of Sunnah. Unfortunately the youth follow these deceitful ones who play games with the intellect of these youth, who give them blind allegiance and trust.

As for the statement of al-Imâm Ahmad [**And whoever belittles one of the Companions of the Messenger of Allâh, or hates him for something he did**]**:** Even if it has been established that a particular Companion has fallen into a mistake, do not mention this mistake; do not look down upon this Companion by mentioning this. Rather say that he is *mujtahid,* (he sought out the truth, and for him is a single reward even with a mistake). This is the methodology of Ahl as-Sunnah. Whatever difference that took place between the Companions, they all exerted effort to attain the truth. However, much of what is ascribed to them are lies or has even been distorted, changed, or exaggerate, as Sheikh al-Islâm Ibn Taymiyyah—may Allâh, The Most High,

have mercy on him—mentioned. As for that which has been authentically reported in terms of their mistakes, it is only like a drop of water in an ocean, pertaining to (all of the good he has done). As for his good deeds, then a date that a Companion gives in charity is better than the Mountain Uhud that you spend in gold. (Imagine) you spend the likes of the Mountain of Uhud in gold, while a Companion gives a handful of barley or half a handful.

(This charity) with Allâh is better than the Mountain of Uhud and the rest of the mountains of this world. If you were to gather mountains worth of charity, it would not be equal to a handful of charity of one of the Messenger's Companions (ﷺ). Therefore, it is a must that we respect them and recognize their lofty levels that they have with Allâh, who has made the charity that is spent by one of the Tâbi'în (the students of the Companions), not even worth a handful or half a handful of the charity of a single Companion. So what about you? (What about) these people that belittle the Companions, have not honored them in the least and have not recognized their level. Rather they mock their level and take it lightly?! The one who defends these types of people, they also have not recognized the level of the Companions, because if they did they would not take those who curse and insult the Companions of the Messenger of Allâh (ﷺ) as friends and protectors. They publish and print books that curse the Companions of Muhammad (ﷺ), disseminating them all over. They even defend and get angry for these books, while continually saying: We are Ahl as-Sunnah wa al-Jamâ'ah. No, by Allâh! No, by Allâh! No, by Allâh! The people of Sunnah are no doubt free from these types of people!

تفسير النّفاق

The Meaning of Hypocrisy

Hypocrisy is disbelief: it is to disbelieve in Allâh, worshipping other than Him, while outwardly professing to be Muslim, as was the case with the hypocrites during the time of the Prophet Muhammad (ﷺ).[62]

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[62] Hypocrisy is to outwardly profess al-Islâm while inwardly concealing disbelief, whether or not the person worships other than Allâh or does not worship other than Allâh. It may be possible that the person is a zindîq (i.e., heretic, misguided, hypocrite), who does not worship Allâh *or* other than Allâh, such as the Communists who outwardly professes al-Islâm, but inwardly hide disbelief. Whether he worships other than Allâh or does not worship other than Allâh, he is still a hypocrite if he conceals his disbelief and outwardly professes to al-Islâm. That which must be considered is the actual definition of a hypocrite: to conceal disbelief, while outwardly professing al-Islâm while lying, hiding, and pretending the entire time or seeking protection (through this declaration of faith.) Many people even say that they are from Ahl as-Sunnah wa al-Jamâ'ah, while being an innovator in reality. This person conceals innovation, but openly claims to be from the people of Sunnah. This is a type of hypocrisy. These people take as their friends and close associates the people of innovation, they conceal their bid'ah , and still say they are from the people of Sunnah. The indication of this is that they turn to the people of innovation and derive methodologies to protect them.

We (as Muslims) seek youth who are intelligent, whose allegiance is completely to Allâh, His Messenger, and to the believers, and at the top of them are the Companions of the Prophet (ﷺ). If we see a fault in this allegiance, then there is (certainly) a serious flaw in 'Aqîdah which has destructive implications.

This (aforementioned definition) is hypocrisy: to conceal disbelief, and openly profess belief in al-Islâm, such as the hypocrites during the time of Prophet Muhammad (ﷺ). Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—mentions that: some people think that hypocrisy is limited to the time period of the Prophet Muhammad (ﷺ) and has finished; this is a mistake. Hudayfah (رضي الله عنه) said: **"Hypocrisy during our times is worse than during the time of the Messenger of Allâh (ﷺ). They said: How? He said: The hypocrites used to conceal their hypocrisy, during the time of the Messenger of Allâh (ﷺ). As for today, they have made their hypocrisy known."**

Nowadays this is also widespread, especially amongst those political movements, as some have bore witness, by saying: I have not met a politician that does not lie. Some people even said: "Politics *is* hypocrisy." Many (Muslims) who involve themselves in politics have hypocrisy in their actions. From the signs of this hypocrisy is that they align themselves with the people of innovation and establish dangerous principles and methodologies to combat and tear down the methodology of the people of Sunnah. From amongst these concepts that they have established is *al-Muwâzanât* as well as the principle of the wide and expansive Manhaj, that includes the whole Muslim Body, (whether they are from the people of innovation or people of Sunnah), and other than these principles that are established to attack Ahl as-Sunnah and defend the people of innovation and misguidance.

التّسليم للنّصوص وإن لم نعلم تفسيرها

Submitting to the Texts (Qur'ân & Sunnah), even if we do not know their meanings

As for the narrations that have come and the statement of the Prophet Muhammad (ﷺ): **"There are three characteristics, whoever possesses all of them is a hypocrite,"**[63] this (wording) is understood as strict and stern speech, but we (still) narrate them as they have come, without explaining them.

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[63] When al-Imâm Ahmad mentioned that hypocrisy is to openly profess al-Islâm and to conceal disbelief, he then mentioned a number of narrations showing the indicators of hypocrisy, while making a distinction between the two types of hypocrisy. The Prophet (ﷺ) did not intend by these words that they are hypocrites in terms of their beliefs, in that they disbelieve in Allâh, the Angels, the Books, the Messengers, and the Day of the Judgment. This here is another type of hypocrisy (i.e., hypocrisy in belief). Rather, what is intended is that they possess a characteristic from the traits of the hypocrites. The scholars have referred to this type of hypocrisy as "Active Hypocrisy." As the Prophet (ﷺ) mentioned: **"There are three characteristics, whoever possesses all of them is a hypocrite: he lies when he speaks, he breaks his promise, and he betrays when he is entrusted."** In another narration, **"When he disputes he is immoral, and when he makes a contract, he betrays."** [Collected by al-Bukhârî, The Book of Faith, hadîth no. (33, 34); Muslim, The Book of Faith, hadîth no. (58, 59)]

These are called the signs of hypocrisy, hypocrisy in actions. They do not necessarily possess inward disbelief, although it *is* possible. Because of this, the Messenger (ﷺ) said: **"Whoever has these characteristics, he is a complete hypocrite."**

It is possible that he is an absolute hypocrite, and it is possible as well that he has merely hypocrisy in actions. Regardless, it is a



must that we warn from this type of person who breaks his promise, lies when he swears, betrays upon being entrusted, and transgresses during disputes. By Allâh, it is a must that we think badly of him, and that we warn against him, because he possesses strong indicators from the signs of the real hypocrites. Even with this, we do not say for certain that he is an absolute hypocrite, but we are cautious.

We mention these narrations and do not say for certain that the described people are disbelievers; rather we refrain from stating these words. For indeed this is closer to honoring the prophetic narrations. Some of the scholars of the Salaf used to say that we do not explain these narrations, while others clarified these narrations in order to refute the Khawârij, who claim that anyone who possesses any of these traits then he is an absolute hypocrite, one hundred percent, and they declared the people who possessed these traits to be disbelievers. As for us, we do not. Rather, we only mention these narrations as a means of placing fear in the hearts of the people. For example, if we are debated concerning the meaning of these narrations, we clarify that this is "hypocrisy in actions" and that this is minor disbelief. That is because disbelief is of two types: major and minor. Likewise hypocrisy is of two types: major and minor. And also polytheism is two types: major and minor. So if we are dealing with the extremist from amongst the Khawârij, we are forced to clarify that the actual intent from these narrations is minor disbelief.

On the other hand, if we see the general Muslims diving headlong into sins and disobedience, we mention these prophetic narrations to deter them, without going into details. And this is that which is apparent from the way of al-Imâm Ahmad—may Allâh, The Most High, have mercy on him—The proof of this is that which has been mentioned. That is because he opposes the rulings of the Khawârij, rather he is from the most severe of the people in combating and refuting them. The Khawârij use these narrations

to declare the sinners from amongst the Muslims to be disbelievers. And likewise they declare those who fall into major sins to be disbelievers. As for the methodology of Ahl as-Sunnah wa al-Jamâ'ah, they do not declare people who fall into major sins to be disbelievers. So, for example, in the hadîth **"Do not return after me, as disbelievers, striking at each other's necks,"** the Khawârij use this text to declare the believers to be disbelievers. While Ahl as-Sunnah say that this is faulty understanding, rather the affair is as Allâh says:

﴿ وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ۝٩ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ۝١٠ ﴾

"And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allâh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are equitable. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy." [Al-Hujurât: 9-10]

Allâh testified to their faith as well as their religious brotherhood, even though they pulled out their swords, fighting one another. However, if a Muslim raised his sword against another Muslim, while deeming his actions to be permissible, then he is a disbeliever. But if he knows that shedding the Muslim's blood is impermissible and he is only transgressing because of some lower desires, worldly benefits, or animosity, then this is disbelief in actions, and does not take a person out of the fold of al-Islâm.

For this reason, Abû 'Ubaydah and other scholars of the religion, such as Ibn Taymiyyah—may Allâh, The Most High, have mercy on them—clarified that these texts which the Khawârij hold on to, misusing them to declare Muslims who fall into major sins to be disbelievers, (i.e., fornication, usage of intoxications, murder, fighting, and other things similar to this) refer to minor disbelief, minor hypocrisy, and minor shirk. As for Ahl as-Sunnah, they explained these texts according to what we have previously mentioned to you.

Similarly, the hadîth in which the Prophet (ﷺ) mentioned: **"A fornicator is not a believer while he is fornicating."** [Ibid] The legal punishment is established upon him, either stoning or flogging. If this person was a disbeliever (as the Khawârij claim) then we would apply the hadîth **"Whoever changes his religion, execute him."** [Ibid] The ruling that would apply to him would be execution; he is asked to repent, and if not he is executed as an apostate, not as a legal punishment (which would be expiation for a Muslim sinner). Also, the thief's hand is cut off.

As Allâh says:

﴿ وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا ﴾

"Cut off (from the wrist joint) the (right) hand of the thief, male or female." [Al-Mâ'idah: 38]

If he were a disbeliever (for committing this major sin) he would be killed as an apostate, and not merely have his hand amputated.

The Islâmic legislation is to be taken in its totality, gathering between different texts—may Allâh bless you all. As for those who have deviation in their hearts, they follow that which is not clear thereof, seeking fitnah and its hidden meanings. As for Ahl as-Sunnah, we hold on to the clear texts, and return the unclear texts back to those that are clear. So these texts are unclear, Ahl

as-Sunnah gather them and return the unclear to that which is clear. Unlike the Khawârij and others from the people of innovation such as the Murji'ah, the Mu'tazilah and other than them: they place disagreement between the narrations. They will hold on to an unclear text, using it to establish an innovation and declaring the Muslims to be disbelievers.

As for those who are firmly rooted in Islâmic knowledge, they bring reconciliation between the texts, gathering them all in a way in which all of them can be acted upon. Hence, we say: minor disbelief. Likewise, when it is appropriate, we may report these prophetic narrations in general (without explaining them), while holding the belief that these texts refer to minor disbelief. However, if a person falls into major disbelief such as denying Allâh or His Messenger, cursing Allâh or His Messenger, denying something in which there is a consensus concerning it and it is known by necessity to be from the religion, denying a single pillar from the pillars of al-Islâm (e.g. praying, fasting, charity), disbelieving in the Angels, the Paradise, the Hell-Fire, mocking Allâh, the Messenger, or His Book, or turning away from the religion, or rejecting the truth out of arrogance and pride, all of these are undeniably major disbelief, in which, a person leaves the fold of al-Islâm after committing these acts. However, the sins that are mentioned in the previous narrations refer to *minor* disbelief.

The same applies to the hadîth: **"Whoever says to his brother 'O disbeliever, then it returns to one of them,'"** this is minor disbelief. Unless if he intends that this Muslim is a disbeliever, and that his religion (of al-Islâm) is disbelief. As for this person (who referred to a Muslim as a disbeliever with this intent), then this is real disbelief. But for the person who called his Muslim brother a disbeliever out of mere anger, or because he opposed him, or any other reason, then this person has not committed



Also the statement of the Prophet (ﷺ) **"Do not return after me, as misguided disbelievers, striking at each other's necks."** [Musnad Ahmad, verification by Ahmad Shâkir and Hamzah az-Zayn, hadîth no. (16644)].

Also the hadîth **"If two Muslims meet with their swords, the dead one and the killer are in the fire."** [Collected by al-Bukhârî, The Book of Faith, hadîth no. (31); Muslim, The Book of Trials and Signs of the Hour, hadîth no. (2777)]

Also the statement of the Prophet (ﷺ) **"To insult a Muslim is wickedness, and to fight him is disbelief."** [Collected by al-Bukhârî, The Book of Faith, hadîth no. (48); Muslim, The Book of Faith, hadîth no. (64)]

Also, **"Whoever says to his brother 'O disbeliever,' then it returns to one of them."** [Collected by al-Bukhârî, The Book of Manners, hadîth no. (6103, 6104); Muslim, The Book of Faith, hadîth no. (60)]

Also like the hadîth **"disbelief in Allâh is freeing oneself from his kinship, even if it is remote."** [Ibn Taymiyyah mentioned (this narration) in Kitâb al-Îmân, and al-Albânî declared it to be Hasan], and other authentic prophetic narrations such as these that have been preserved.[64] We submit to these texts, even if we do not know

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major disbelief, but rather minor disbelief. (And by the way), it is possible to chastise your brother without calling him a disbeliever.

[64] Here, al-Imâm Ahmad is being humble, or he may intend that the general people do not know the interpretation of these narrations. As for the people of understanding, those who are firmly grounded in Islâmic knowledge, the likes of al-Imâm Ahmad, then these narrations are explained in accordance with the understanding of Ahl as-Sunnah. (For indeed) al-Imâm Ahmad fought against the Khawârij who (falsely) attached themselves to these narrations. Likewise, he refuted the Murji'ah who attached themselves to the texts about the promise (of

their meanings. We do not speak concerning them, debate about them, or explain them except like that which has been narrated. We do not reject them except with that which is most correct or most deserving from amongst them (i.e., the narrations).

❊

Paradise). Al-Imâm Ahmad combated every deviant group, which indicates that he is an Imâm of the prophetic Sunnah, who in fact knows the correct meaning of these narrations.



الإيمان بأن الجنّة والنّار مخلوقتان وحكم من أنكر ذلك

Belief that Heaven and Hell are Both Created, and the Ruling of the One Who Denies That

The belief that Heaven and Hell have (already) been created, as it has been narrated that the Messenger (ﷺ) said: **"I entered Paradise and saw a palace[65]."** **"And I saw al-*kawthar* (river in paradise)"** and **"and I looked in Paradise and saw most**

[65] This is from the glad tidings for 'Umar bin al-Khattâb (ﷺ) The Prophet (ﷺ) saw (in his dream) a palace made of gold and by this palace was a woman making wudû'. So the Messenger asked: **'Who does this palace belong to?'** He (the Angel) said: 'It belongs to a man from the Arabs.' The Prophet (ﷺ) said: **'I am Arab, who is it for?'** The Angel said: 'It belongs to a man from Quraysh.' The Prophet (ﷺ) said: **'I am from Quraysh, who does this belong to?'** He said: 'this belongs to 'Umar bin al-Khattâb.' The Prophet (ﷺ) wanted to enter inside the palace, but he remembered the jealousy 'Umar bin al-Khattâb has, so he became shy and took off. Afterwards, he narrated this story to 'Umar, at what point 'Umar began to cry. He then said: "Shall I have jealousy against you O Messenger of Allâh?" [Collected by al-Bukhârî, The Book Beginning of Creation, hadîth no. (3242); Muslim, The Book Virtues of the Companions, hadîth no. (2394, 2395); at-Tirmidhî, The Book of Merits, hadîth no. (3689); al-albânî graded it to be authentic.]

The (benefit from this hadîth) is that the Paradise exists, and in it is a castle for 'Umar bin al-Khattâb which the Prophet (ﷺ) saw with his own eyes; by it is a woman of Paradise making wudû'. Likewise there is the hadîth where the Prophet (ﷺ) saw al-Kawthar (river in paradise). Also in other authentic narrations it mentions that he (ﷺ) saw his Hawd (fountain) while he (ﷺ) was on his minbar. The Prophet (ﷺ) said: **"Indeed I see it now."** There are many proofs about the existence of Paradise. Allâh (ﷻ) said:

of its inhabitants were...", " and I looked in the Fire and saw..." Whoever denies that they (i.e., Heaven and Hell) both have been

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﴿ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾ ﴾

"And indeed he (Muhammad ﷺ) saw him (Jibrîl) at a second descent (i.e. another time). Near Sidrat (a lote-tree of the utmost boundary over the seventh haven beyond which none can pass. Near it is the Paradise of Abode." [An-Najm: 13-15]

This is from the proofs that refute the misguided Mu'tazilah, those who say that Paradise and Hell are non-existent, and that for them (i.e. Paradise and Hell) to exist now would be of no benefit. May Allâh disgrace them and their (corrupt) intellects.

Allâh said about Paradise: **"prepared for the pious."** Allâh has prepared Paradise for those who have taqwâ. It exists, is prepared, and the proofs are many. **"I looked into the Hell-Fire, and saw..." "I looked into the Fire and saw that the majority of its inhabitants were women; I looked into Paradise and I saw the majority of its inhabitants were the poor."** [Collected by Muslim, The Book of Heart Softeners, hadîth no. (2737)]

Allâh—The Most High—said:

﴿ ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾ ﴾

"(The fire they are exposed to it morning and noon, and the day when the hour will be established (it will be said to the angels): Cause Pharaoh's people to enter the severest torment!" [Ghâfir: 46]

Thus, there are many proofs indicating that Heaven and Hell are created and that they exist now. From amongst them is that which al-Imâm Ahmad mentioned as well as the aforementioned verses.

created, he has belied the Qur'ân and prophetic narrations; and I do not deem him to be from those who believe in Heaven and Hell.[66]



[66] It is possible that there are amongst these misguided deviants people who have misinterpreted the text. Therefore we do not declare *them* to be disbelievers. While, it is *also* possible that there may be amongst them one who is an *actual* heretic who belies the text, henceforth being an actual lying *zindîq*.



الصّلاة على من مات من أهل القبلة ولو كان مذنباً

To Perform the Funeral Prayer Over the Muslim Who Dies, Even if He Was Sinful

Whoever dies from the Muslims, worshipping Allâh alone, he is to be prayed over (i.e., the funeral prayer), and forgiveness is to be sought for him. No sin, whether minor or major, deprives him of the right to be prayed over and for people to seek forgiveness for him. Rather his affair is with Allâh (ﷻ)[67]

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[67] When sinners from amongst the Muslims die, we perform the funeral prayer over them, even if they be from the people of innovation. But the leader of the Muslims has the choice whether to pray over this sinful Muslim or not. Similar to how the Messenger (ﷺ) did not pray over the man who illegally took (and concealed) a part of the war booty. Rather, he (ﷺ) said: **"Pray over your companion."** [Collected by at-Tirmidhî, The Book of al-Jihâd, hadîth no. (2710); Ibn Mâjah, The Book of al-Jihâd, hadîth no. (2848); al-Albânî graded it to be weak]

Likewise he (ﷺ) said: **"Pray over your companion,"** concerning the one who died and had a debt. So Abû Qatâdah said: **"I will pay his debt,"** at that point the Messenger (ﷺ) prayed over the man as well. [Collected by al-Bukhârî, The Book of al-Hawâlah, hadîth no. (2289)]

We have been prohibited from praying over the disbelievers as well as the hypocrites. So neither the disbeliever nor the hypocrite should be prayed over. (As Allâh says):

﴿ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴿٨٤﴾ ﴾

"And never (O Muhammad ﷺ) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they



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disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn (rebellious-disobedient to Allâh and His Messenger (ﷺ)." [At-Tawba:84]

So it is not permissible to perform the funeral prayer for the disbeliever nor the hypocrite. But the sinner (and the) innovator are to be prayed over, as long as they have not left the fold of al-Islâm and we have not found something that has nullified their Islâm with the proof being established against them; we are to still pray over them. But the Imâm and the scholar can choose not to pray over him, as a punishment for him, and in order that the people will refrain from falling into sin and innovation. But we do not prevent the people from praying over this person, rather we say to them (as the Prophet (ﷺ) said): **"Pray over him."**

أسئلة الدرس

Questions from the Class

1. **Question:** Is the one who rejects the Tafsîr of Ibn Abbâs to the statement of Allâh:

﴿ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰفِرُونَ ﴿٤٤﴾ ﴾

"...and whoever doesn't rule by what Allâh has revealed then they are the disbelievers." [Al-Mâ'idah: 44]

and says that the verse is to be understood in general, and that it is not permissible to restrict it, and (says) that the one who rules by other than what Allâh revealed then he is a disbeliever in all cases. Is this person from the Khawârij?

Response: There is no doubt that this is the way of the Khawârij. So therefore, the one who opposes the scholars of Tafsîr, at the top of them Ibn 'Abbâs, and opposes the scholars of hadîth, and the scholars of the correct belief and methodology in the likes of these very serious issues, and these fundamental principles, then there is no doubt that he has chosen a way and a methodology other than the way of the People of Sunnah, and a path other than that of those who have clear firm knowledge in the religion. So it is obligatory upon the likes of these people to repent to Allâh. For indeed Ibn 'Abbâs (رضي الله عنه) is the explainer of the Qur'an and the *habr* (i.e., learned man, scribe) of this Ummah. Rather the senior Companions (رضي الله عنهم) recognized his virtue, knowledge, understanding, and leadership in the Religion. The Prophet (ﷺ) supplicated to Allâh to give him understanding in the Religion. So the scholars of the Religion treaded upon his path, and it was the Khawârij that opposed him in the explanation of this verse, and other than it.

But it is not strange that the people of innovation oppose the Companions (ﷺ). Rather (it is not strange) that they even oppose the Book of Allâh and the Sunnah of the Prophet (ﷺ)!

I mention that the Messenger (ﷺ) described the Khawârij as **"youthful in age, foolish in their intellects."** [Collected by al-Bukhârî, The Book of Merits, hadîth no. (3611); Muslim, The Book of Charity, hadîth no. (1066)]

And those that explain these verses with the incorrect meaning are young and foolish. The Prophet (ﷺ) said: **"The destruction of my Ummah will be at the hands of the youthful foolish ones."** [Collected by al-Bukhârî, The Book of Trials, hadîth no. (7058)]

Nowadays people are yelling out: *"The youth, the youth, a renaissance in thinking and consciousness,"* but they are the ones who have destroyed the Ummah and placed it in a constant maze in the affairs of creed, legislative rulings, the lives of the Muslims and their wealth. Indeed they have destroyed the Ummah, both in terms of religion and dunyâ. Although some people apply this (aforementioned) narration to Banî Umayyah, I see that it connects with the hadîth in which the Prophet (ﷺ) described the Khawârij as **"young in age, foolish in their intellects."**

So if this hadîth refers to youth from the tribe of Quraysh, then other than them do not escape from this narration either. Because as I have mentioned, this narration comes together with the narration in which the Prophet (ﷺ) describes the Khawârij as young in age, foolish in their intellects. Their intellects are deficient, and from this feeblemindedness is that they do not care about the Tafsîr or understanding of the Companions or the scholars of the Religion. They have chosen a different path, rather we say that they have treaded upon the path of the Khawârij, whom

the Prophet (ﷺ) described as young in age, foolish in their intellects. Likewise, the scholars say that the word "young or youth" also refers to one who is deficient in his intellect and religion. Frankly, these people are characterized by this description.

So we ask Allâh to pardon the Ummah from their evil, who call the Scholars agents and spies. They call the people away from the 'Ulamâ', while connecting them to those who are young and foolish, leaders of innovation and misguidance: the Khawârij and the Râfidhah Shî'ah.

2. **Question:** Is it appropriate for us Students of Knowledge to be quiet about the people of innovation, and simply cultivate the youth upon the way of the pious predecessors, without mentioning the people of innovation by their names?

Response: By Allâh, they should be mentioned by their characteristics as well as their names, if there is a need to do so. If a person takes it upon himself to become the so-called leader of the Ummah and the youth, and he is pulling them toward falsehood, then this person should be mentioned by name, if there is a need to do so.

Also, it is appropriate to mention at this point: One of the Salafiyyîn in Egypt used to teach and mention things in general, without specifics, so they did not really understand. So once he began to openly warn from the deviant groups and people, by name, the students said: O Sheikh, why didn't you teach us this from the beginning. He said: I used to give you lessons, mentioning this information. They said: By Allâh, we didn't understand.

We studied books dealing with the different deviant groups and even memorized them, and they did not mention the names of the modern day deviant groups: at-Tablîgh, al-



Ikhwân, and other than them. We did not realize these individuals were innovators until we studied them and realized the need to mention them by name. All praises belong to Allâh, many of the scholars that did not mention their names, began to mention their names openly, and all praise belongs to Allâh, this is obligatory. If there is a no serious danger, then there is no problem with not mentioning the name. However, if there is a danger, and these deviant groups are drawing the youth, exploiting them to fight against Ahl as-Sunnah, in such a case it is necessary to mention their names, and there is no honor for them. (From amongst them are those) that said: 'To the Hell-Fire, Ibn al-Uthaymîn, remaining forever, you and those that follow you!' This is how they look at the scholars; they consider them to be disbelievers. These people are Khawârij, extremely harsh. May Allâh save us and protect us from their evil.

3. **Question:** Are women allowed to warn the people from the books of Sayyid Qutb?

Response: By Allâh, if there are women and female students with her, then she should warn by mentioning the names of Sayyid Qutb's books, clarifying his methodology, (and the books) such as In the Shades of the Qur'ân and Social Justice in al-Islâm. All praise belongs to Allâh. Also, recently Muhammad Qutb (Sayyid Qutb's brother) announced that he (Sayyid Qutb) warned from all of the books that he authored before (the book) '*In the Shades of the Qur'ân*'. After thirty or forty years you come and say that he has warned from these books after the Muslim youth have been destroyed. By Allâh, this is great deception and betrayal. This man is considered an "Imâm" amongst the youth. And he gave written permission that these books be printed, and fought against anyone who printed these books without his permission. Millions from amongst the people's wealth have been taken without the right, at the expense of the creed and

youth of the Ummah. Why has he made the Companions seem insignificant to the Muslim Youth? Their jealousy for Sayyid Qutb is greater than their jealousy for the Prophets (عَلَيْهِم الصَّلَاةُ وَ السَّلَامُ) the Companions, and the scholars of Al-Islam. Why is this? Because these (deviants) have connected the youth to Sayyid Qutb's takfîrî and rebellious methodology, where his innovation, misguidance, and dangers have become insignificant to them. Therefore, it is imperative that these books be refuted. For indeed *ath-Thilâl* (In the Shades of the Qur'ân) is filled with *ad-Dalâl* (misguidance).

Also (the book) at-Taswîr al-Finnî (Artistic Imagery in The Qur'ân), I have not seen anyone more insolent with the Book of Allâh and the prophetic Sunnah (than Sayyid Qutb). This book is established upon the most evil principles, misguidance, arrogance, and deviation; it is the origin of trials. He has belittled the Qur'ân, making it into all types of music, theatrical entertainment, and cinema. By Allâh he has degraded the Qur'ân in a way that does not have an equal throughout history, while he praises himself saying that he has arrived at things that no one has arrived to before. By Allâh, the most ignorant of the people can realize this deviance that he has falsely imposed upon the Qur'ân. The most ignorant people honor the book of Allâh, and know that it is free from these claims, while he has not.

(So we say) this book Artistic Imagery, it is before the book In the Shades of the Qur'ân, why have you not all warned from this book? Rather, (Muhammad Qutb) even debated a student's thesis, before 1400 al-Hijriyyah, surrounding this book, and gave him the highest level diploma. After twenty years this book is still published and printed, and then after that you come and say that your brother warned from this book? What type of lie, deceit, betrayal and plotting is this toward the Ummah? He has become "a great Imâm" (with the youth), which indicates their destruction and the fact that



they are youthful in age, and foolish in their intellects. This man is treacherous and deceitful to the ummah. After he has spread these books, that are filled with misguidance, all around the world in many different languages, and after the youth have been corrupted, he (Muhammad Qutb) comes and says that Sayyid Qutb warned from these books. Then why do you all not recognize that (the book) In the Shades of the Qur'ân is filled with misguidance? This is their call, based upon deceiving those who are young in age and foolish and reckless in their intellects. So it is imperative that we direct and raise them to a level of guidance.

In these books he exalts the Sûfiyyah, the liars, and the Muslim youth upon blind submissiveness and blind following, as well as misguidance. So in reality, they are in a place much like submissive slaves to these (leaders of theirs) who command them like animals without intellects.

Now people rave about the takfîr of Sayyid Qutb like they are obsessed madmen. They pass by Sayyid Qutb's insulting of the Prophets (عَلَيْهِم الصَّلَاةُ وَ السَّلَامُ) and the Companions, and they do not have jealousy, nor do they refute it. And if you remind them with truth and seriousness, they do not accept from you. (We ask) where is your intellect and reasoning? Therefore you are from those who are youthful in age, foolish and reckless in their intellects, not possessing any manners. We have to hold ourselves in high regard, saving ourselves (from this fitnah), while advising one another. By Allâh, I have not known anything more dangerous than the books of Sayyid Qutb and his followers. In the Arabian Peninsula, (with) the fitnah of Musaylimah (the Liar), the clouds of the summer came and departed (i.e., the fitnah came and went). But this fitnah has taken root deep in the land, and has been chosen for this land, the land of Tawhîd (i.e., the Kingdom of Saudi Arabia).

The youth of this land are followers of Sayyid Qutb who propagate this fitnah to the world, a blow to al-Islâm that it has never seen before. I say this without any exaggeration; rather this is a reality. Allâh corrected and purified this country at the hands of righteous people of rectification: the call of al-Imâm Muhammad bin ʻAbdul-Wahhâb. He wiped away every aspect of evil, corruption, polytheism, magic, swindle, deceit, and now we see that they have busied the youth with magic, fortunetelling, and politics that are established upon lies and wickedness. (According to them,) everyone is a disbeliever. Entire societies of Muslims are disbelievers! That is because the people who read the books of Sayyid Qutb (have adopted his false principles) and declared the Muslims to be disbelievers. However, they conceal this with lies and hypocrisy. Because how can a person that satiates themselves with the books of Sayyid Qutb and defends them not believe that which they consist of?

I refute and oppose the belief of the Râfidhah Shiʻah. If a person says that he is not a Râfidhî, but they publish and print their (i.e., the Râfidhah Shiʻah) books in various languages all over the world, what would you consider this person? A Râfidhî or what? Likewise is (the condition) of the person who propagates and promotes the books of Sayyid Qutb, believing the corrupt and deviant beliefs that they are filled with, especially if he publishes and defends them. May Allâh bless you.

4. **Question:** Is it permissible to place the title "Martyr" upon a person?

Response: No, not with certainty. Because, as we have read (in the book Usûl As-Sunnah) we do not decisively say that anyone is in Paradise or Hell, and by calling someone a martyr this is saying that he is in Paradise. Except those who

Allâh or His Messenger (ﷺ) have declared them to be in paradise, such as the ten promised with Paradise, the people of Badr, the treaty of Ridwân, and likewise the woman who used to have seizures, the Prophet (ﷺ) testified that she is from the people of Paradise. Likewise 'Abdullâh bin Salâm, and others like them. As for other than them, then we desire that they be from the people of Paradise if they are righteous and we fear for them at the same time. But we do not say for certain that they are from the people of Paradise or the Hell-Fire; we only hope for good for them. However, the extremists say that anyone is a martyr, even a misguided Shiite innovator; they say he is a martyr. While they call the scholars of Sunnah government agents and spies; and the one that dies from amongst them are not martyrs (in their eyes).

When Jamîl ar-Rahmân—may Allâh, The Most High, have mercy on him—was killed, did they call him a martyr? He fought for ten years or more, the first to carry the flag of jihâd, and he established a government implementing the Islâmic Law. After this, he was oppressively killed, fighting in the way of Allâh. With this they still do not call *him* a martyr!

5. **Question:** What is the Islamic ruling of the one who discusses the fitnah which took place during the time of the Companions?

Response: A deviant innovator who has opposed fundamental principles of Ahl as-Sunnah wa al-Jamâ'ah.

6. **Question:** Do we declare the one who openly commits sins to be a disbeliever, based on the hadîth: **"All of my Ummah is pardoned, except those who commit sins openly?"** [Collected by al-Bukhârî, The Book of Manners, hadîth no. (6069); Muslim, The Book of az-Zuhd and Heart Softeners, hadîth no. (2990)]

Response: No, he is not to be declared a disbeliever. The person who sins openly is an evil doer, we oppose and reject him. Likewise we warn from him and advise him to make repentance to Allâh. But if he does not repent we warn the people of him, but we do not declare this person to be a disbeliever. The person who drinks alcohol, fornicates, and steals, he is a sinner, unless if he deems these sins to be permissible. In such a case he is a disbeliever. For example, if he says that alcohol, fornication, or ruling by other then what Allâh has revealed all are permissible, we say to him that he has disbelieved.

But if he professes to be Muslim and he prays, but at the same time he commits sins we do not declare him to be a disbeliever. Rather we say he is a sinner and we warn from him.

7. **Question:** What is your opinion of the one who says "The Jews and the Christians, there does not exist any religious enmity between us and them?"

Response: The scholars have ruled that this (statement) is misguidance and disbelief, and Allâh's refuge is sought. These people are feebleminded; these people have oddities with them. In the situations in which they are suppose to be stern, they are instead gentle; and when they are supposed to be gentle, they are instead harsh, switching around the affairs. Ibn Taymiyyah—may Allâh, The Most High, have mercy on him—mentioned: The Prophet (ﷺ) commanded us to fight the Khawârij and be patient with the Muslim rulers. We have mentioned previously the narrations about patience, **"Carry out that which is upon you, and Allâh will ask them that which they have been given authority over."** [Ibid]



And (there are) other narrations which have been reported advising us to be calm, firm, and to endure with patience.

(That is because this legislation) is from The All-Wise and The Well-Informed; these lessons are obtained from The Lord of all the Worlds:

﴿ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٤﴾ ﴾

"Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves) All-Aware (of everything)." [Al-Mulk:14]

Allâh's truthful Messenger (ﷺ) conveyed this Message, this trust, so it is obligatory for us to receive these texts with respect and honor, ruling to them and by them. As for these people (i.e., the Khawârij and other than them) they do not desire to take all affairs back to these texts. Rather they play games with weak and inane misinterpretations. If there comes an innovation that the Prophet (ﷺ) has warned from, they become angry and warn against the Salaf, while they say about the leaders of innovation that they are Imâms, Mujaddidûn, Martyrs, switching around the affairs!! They have changed and altered Allâh's religion, rather they are worst than the rulers in altering the religion. They cry out "The rulers have altered (the Religion)." (We say to them) you all have changed (and corrupted) the Creed, Foundations of the Religion, and the Correct Methodology. Therefore, *your* evil and corruption is worse than that of the Muslim rulers. The ruler does not say "this is Allâh's Religion." These people say the Muslim rulers have altered Allâh's Religion, while they have distorted beliefs, principles, and methodologies of the religion in a greater way than the Rulers.

Amongst the rulers are Muslims and disbelievers. But you make your main concern the ruler, and alter the religion in order to fight against the ruler or against those who hold firmly to the methodology of the Salaf, not being pleased with these pursuits and changes in the religion of Allâh, not for the ruler or the ruled. (We say to them), tread the path of

the righteous predecessors in everything; if you seek the path of Ahl as-Sunnah, then this is the path. By Allâh, these people have altered the religion of Allâh.

8. **Question:** Does it apply to Sayyid Qutb the principle of seeking forgiveness for the one who dies from this Ummah, and not leaving off praying for them and asking Allâh's forgiveness for them, just because of a sin they have committed, great or minor, and leaving his affair to Allâh?

Response: The one who makes supplication for Sayyid Qutb, and asks Allâh to forgive him, I do not prohibit him. But as for me, by Allâh after I have come to know his reality I do not supplicate for him, or ask Allâh to have mercy on him. Rather I deal with him like (I deal with) the Râfidhah. This is because he has some of the beliefs of the Shî'ah, al-Hulûl, wahdah al-wujûd, and other things. We fear Allâh, and do not declare him to be a disbeliever, although his books have very severe statements of disbelief. Likewise, anyone who publishes his books and establishes principles and methodologies in order to defend him, we criticism him, for indeed whoever publishes the books of Sayyid Qutb, and defends him, he is in fact defending great misguidance. But Sayyid Qutb lived and there is nothing that confirms that he repented. And even if he repented, it is still obligatory to refute these books, by warning from them and clarifying the deviance that they consist of.

Ar-Râzî repented, as well as al-Ghazzâlî and many other people of innovation repented such as Ibn 'Aqîl, but even with this the war against these books, principles, methodologies, and ideas continued even until this day. The scholars of Sunnah did not keep quite concerning these deviations that these scholars had previously fallen into, which they left behind in their books, and whose affects remained in the Ummah. And the books of Sayyid Qutb have

a devastative impact on the Muslim youth, so it is imperative that we wage war against his books and warn (the ummah) from them.

الخاتمة

Conclusion

We have completed <u>Usûl As-Sunnah</u>, and all praise belongs to Allâh, the Lord of all the worlds. We hope that although we finished this work quickly, that we have benefited. I advise myself as well as you all to fear Allâh (ﷻ) and to be sincere to Him. Likewise, I advise you with seriousness in seeking knowledge, holding firm to the Book of Allâh, the Sunnah of His Prophet, and the methodology of the Pious Predecessors.

I advise you to memorize and strive hard to understand this treatise, which is small in size but massive in its benefit. From this book you can begin to study other more detailed works in the field of Aqîdah, which have been written by those that preceded us—may Allâh have mercy on them all—due to their knowledge and understanding of the status of Islâmic Belief and its fundamental principles. The statement of al-Imam Ahmad has proceeded: [**Whoever has not fulfilled the conditions of the Principles then he is not from the people of the Sunnah**].

It is possible that you can make these texts a measurement by which to distinguish between the person who is truthfully upon Sunnah and the innovator. Even if he were to claim that he is from the people of the Sunnah, these texts distinguish the People of Sunnah. (For example) you know that from the fundamental principles is to have allegiance to the people of Sunnah and separation from the people of innovation, disliking them and warning from them. A large number of the scholars of al-Islâm have mentioned this as a fundamental principle (of the Sunnah), and held firm to it.

I ask Allâh to make us all firm upon His religion, His guidance, the Sunnah of His Messenger, and to hold firm to the principles

that have been mentioned by this great scholar in this treatise, which is small in volume, but extraordinary in importance.

May Allâh give us all success to that which He loves and is pleased with, and make us firm upon the Sunnah and the prophetic guidance. Indeed Allâh is the One who hears and responds to the supplication.

Arabic Text of Uṣûl As-Sunnah

قال أبو يَعْلَى الحَنْبَلِيِّ: «لَوْ رُحِلَ إِلَى الصِّينِ فِي طَلَبِهَا لَكَانَ قَلِيلاً» وَهِيَ مِنْ رِوَايَةِ عَبْدُوسِ بنِ مَالِكٍ العَطَّارِ

قَالَ: سَمِعْتُ أَبَا عَبْدِ اللهِ - أَحْمَدَ بن مُحَمَّدَ بن حَنْبَلَ- يَقُولُ:

أصولُ السُّنَّةِ عندَنَا: التَّمَسُّكُ بِمَا كَانَ عَلَيْهِ أَصْحَابُ الرَّسُولِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-،الإِقْتِدَاءُ بِهِمْ،وَتَرْكُ البِدَعِ،وَكُلُّ بِدْعَةٍ فَهِيَ ضَلالَةٌ،وَتَرْكُ الخُصُومَاتِ وَ[تَرْكُ] الجُلُوسِ مَعَ أَصْحَابِ الأَهْوَاءِ،وَتَرْكُ المِرَاءِ والجِدَالِ،وَالخُصُومَاتِ فِي الدِّينِ.

والسُّنَّةُ عِنْدَنَا: آثَارُ رَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-،والسُّنَّةُ تُفَسِّرُ القُرْآنَ،وَهِيَ دَلائِلُ القُرْآنِ، وَلَيْسِ فِي السُّنَّةِ قِيَاسٌ، وَلا تُضْرَبُ لَهَا الأَمْثَالُ، وَلا تُدْرَكُ بالعُقُولِ وَلا الأَهْوَاءِ، إِنَّمَا هُوَ الإِتِّبَاعُ وتَرْكُ الهَوَى. ومن السُّنَّةِ اللَّازِمةِ الَّتِي مَنْ تَرَكَ مِنْهَا خَصْلَةً -لم يَقْبَلْهَا ويُؤْمِنْ بهَا -لَم يَكُنْ مِنْ أَهْلِهَا:الإِيمَانُ بِالقَدَرِ خَيْرِهِ وَشَرِّهِ،والتَّصْدِيقُ بالأَحَادِيثِ فِيهِ،وَالإِيمَانُ بِهَالا يُقَالُ:لِمَ ؟ولا كَيْفَ؟إِنَّمَا هُوَ التَّصْدِيقُ بهَا وَالإِيمَانُ[بهَا].

ومَنْ لَمْ يَعْرِفْ تَفْسِيْرَ الحَدِيثِ ويَبلُغْهُ عَقْلُهُ فَقَد كُفِيَ ذَلِكَ وأُحْكِمَ لَهُ،فَعَلَيْهِ الإِيمَانُ بِهِ وَالتَّسْلِيمُ لَهُ،مِثلَ حَدِيثِ:﴿الصَّادِق المَصْدُوق﴾ ومِثلَ مَا كَانَ مِثْلَه في القَدَرِ،وَمِثْلَ أحاديث الرُّؤْيةِ كُلِّهَا وإن نَبَتْ عَنِ الأَسْمَاعِ واستَوحَشَ مِنْهَا المُستَمِعُ،فإِنَّمَا عَلَيهِ الإِيمَانُ بِهَا ،وَأَنْ لا يَرُدَّ مِنْهَا حَرْفاً وَاحِداً وغَيرِهَا مِنَ الأَحَادِيثِ المَأْثُورَاتِ عن الثِّقَاتِ .

[وأَنْ] لا يُخَاصِمَ أَحَداً ولا يُنَاظِرَهُ،ولا يَتَعَلَّمُ الجِدَالَ،فإِنَّ الكَلامَ في القَدَرِ والرُّؤْيةِ وَالقُرْآنِ وغَيْرِهَا مِنَ السُّنَنِ مَكْرُوهٌ مَنهِيٌّ عَنهُ، وَلا يَكُونُ صَاحِبُهُ- إِنْ أَصَابَ بِكَلامِهِ السُّنَّةَ-مِنْ أَهْلِ السُّنَّةِ حَتَّى يَدَعَ الجِدَالَ ويُسَلِّمَ، وَيُؤْمِنَ بِالآثَارِ.

والقُرآنُ كَلامُ اللهِ ولَيْسَ بمَخْلُوقٍ وَلا يَضْعُفُ أَنْ يَقُولَ:لَيْسَ بمَخْلُوقٍ،قَالَ: فإنَّ كَلامَ اللهِ مِنْهُ وَلَيْسَ ببَائِنٍ مِنْهُ،ولَيْسَ مِنْهُ شَيءٌ مَخْلُوقٌ،وإيَّاكَ ومُنَاظَرَةَ مَنْ أَحْدَثَ فِيهِ وَمَنْ قَالَ باللَّفْظِ وَغَيْرِهِ، وَمَنْ وَقَفَ فِيهِ فَقَالَ:لا أَدْرِي،مَخْلُوقٌ أَوْ لَيْسَ بمَخْلُوقٍ وإنماهُوَ كَلامُ اللهِ فَهذَا [صَاحِبُ بِدْعَةٍ مِثْلَ مَنْ قَالَ:هُوَ مَخْلُوقٌ وإنَّمَا هُوَ كَلامُ اللهِ]وَلَيْسَ بمَخْلُوقٍ.

وَالإيمَانُ بالرُّؤْيَةِ يَوْمَ القِيَامَةِ كَمَا رُوِيَ عَنِ النَّبِيِّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- فِي الأَحَادِيثِ الصِّحَاحِ.

وأَنَّ النَّبِيَّ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-قَدْ رَأَى رَبَّهُ،فَإِنَّهُ مَأْثُورٌعَنْ رَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-صَحِيحٌ،[قَدْ]رَوَاهُ قَتَادَةُ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ،وَرَوَاهُ الحَكَمُ بنُ أَبَانَ عَن عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ،وَرَوَاهُ عَلِيُّ بنُ زَيْدٍ عَنْ يُوسُفَ بن مِهْرَانَ عَنِ ابْنِ عَبَّاسٍ.

وَالحَدِيثُ عِنْدَنَا عَلَى ظَاهِرِهِ كَمَا جَاءَ عَنِ النَّبِيِّ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-وَالكَلامُ فِيهِ بِدْعَةٌ،وَلَكِنْ نُؤْمِنُ بِهِ كَمَا جَاءَ عَلَى ظَاهِرِهِ وَلا نُنَاظِرُ فِيهِ أَحَداً.

وَالإيمَانُ بالمِيزَانِ يَوْمَ القِيَامَةِ،كَمَا جَاءَ﴿يُوزَنُ العَبْدُ يَوْمَ القِيَامَةِ فَلا يَزِنُ جَنَاحَ بَعُوضَةٍ﴾،وَتُوزَنُ أَعْمَالُ العِبَادِ كَمَا جَاءَ فِي الأَثَرِ،والإيمَانُ بِهِ والتَّصْدِيقُ[بِهِ]وَالإعْرَاضُ عَنْ مَنْ رَدَّ ذَلِكَ وَتَرْكُ مُجَادَلَتِهِ،وَأَنَّ اللهَ-تَبَارَكَ وَتَعَالَى-يُكَلِّمُ العِبَادَ يَوْمَ القِيَامَةِ لَيْسَ بَيْنَهُمْ وَبَيْنَهُ تَرْجُمَانٌ،والإيمَانُ بِهِ وَالتَّصْدِيقُ بِهِ،**وَالإيمَانُ بالحَوْضِ**،وَأَنَّ لِرَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-حَوْضاً يَوْمَ القِيَامَةِ تَرِدُ عَلَيْهِ أُمَّتُهُ،عَرْضُهُ مِثْلُ طُولِهِ مَسِيرَةُ شَهْرٍ،آنِيَتُهُ كَعَدَدِ نُجُومِ السَّمَاءِ عَلَى مَا صَحَّتْ بِهِ الأَخْبَارُ مَنْ غَيْرِ وَجْهٍ،وَالإيمَانُ بِعَذَابِ القَبْرِ،وَأَنَّ هَذِهِ الأُمَّةَ تُفْتَنُ فِي قُبُورِهَا وَتُسْأَلُ عَنِ الإيمَانِ وَالإِسْلامِ،وَمَنْ رَبُّهُ؟وَمَنْ نَبِيُّهُ؟،وَيَأْتِيهِ مُنْكَرٌ وَنَكِيرٌ كَيْفَ شَاءَ اللهُ-عَزَّ وَجَلَّ-،وَكَيْفَ أَرَادَ ،وَالإيمَانُ بِهِ وَالتَّصْدِيقُ بِهِ.

وَالإِيمَانُ بِشَفَاعَةِ النَّبِيِّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- وَبِقَوْمٍ يُخْرَجُونَ مِنَ النَّارِ بَعْدَمَا احْتَرَقُوا وَصَارُوا فَحْماً؛ فَيُؤْمَرُ بِهِمْ إِلَى نَهْرٍ عَلَى بَابِ الجَنَّةِ، كَمَا جَاءَ فِي الأَثَرِ، كَيْفَ شَاءَ اللهُ وَكَمَا شَاءَ، إِنَّمَا هُوَ الإِيمَانُ بِهِ وَالتَّصْدِيقُ بِهِ.

وَالإِيمَانُ أَنَّ المَسِيحَ الدَّجَّالَ خَارِجٌ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ، وَالأَحَادِيثُ الَّتِي جَـــاءَتْ فِيهِ، وَالإِيمَانُ بِأَنَّ ذَلِكَ كَائِنٌ، وَأَنَّ عِيسَى [ابْنَ مَرْيَمَ] -عَلَيْهِ السَّلامُ- يَنْزِلُ، فَيَقْتُلُهُ بِبَابِ لُدٍّ.

وَالإِيمَانُ: قَوْلٌ وَعَمَلٌ، يَزِيدُ وَيَنْقُصُ، كَمَا جَاءَ فِي الخَبَرِ ﴿أَكْمَلُ المُؤْمِنِينَ، إِيمَاناً أَحْسَنُهُمْ خُلُقاً﴾، ﴿وَمَنْ تَرَكَ الصَّلاةَ فَقَدْ كَفَرَ﴾ وَ﴿لَيْسَ مِنَ الأَعْمَالِ شَيْءٌ تَرْكُهُ كُفْرٌ إِلا الصَّلاةُ﴾ مَنْ تَرَكَهَا فَهُوَ كَافِرٌ، وَقَدْ أَحَلَّ اللهُ قَتْلَهُ.

وَخَيْرُ هَذِهِ الأُمَّةِ بَعْدَ نَبِيِّهَا: أَبُو بَكْرٍ الصِّدِّيقُ، ثُمَّ عُمَرُ بنُ الخَطَّابِ، ثُمَّ عُثْمَانُ بنُ عَفَّانَ، نُقَدِّمُ هَؤُلاءِ الثَّلاثَةِ كَمَا قَدَّمَهُمْ أَصْحَابُ رَسُولِ اللهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-، لَمْ يَخْتَلِفُوا فِي ذَلِكَ، ثُمَّ بَعْدَ هَؤُلاءِ الثَّلاثَةِ أَصْحَابُ الشُّورَى الخَمْسَةُ: عَلِيُّ بنُ أَبِي طَالِبٍ , وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بنُ عَوْفٍ، وَسَعْدُ [بنُ أَبِي وَقَّاصٍ]، وَكُلُّهُمْ يَصْلُحُ لِلْخِلافَةِ، وَكُلُّهُمْ إِمَامٌ، وَ نَذْهَبُ إِلَى حَدِيثِ ابنِ عُمَرَ: "كُنَّا نَعُدُّ وَرَسُولُ اللهِ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- حَيٌّ وَأَصْحَابُهُ مُتَوَافِرُونَ: أَبُوبَكْرٍ ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ نَسْكُتُ" ثُمَّ [مِنْ] بَعْدِ أَصْحَابِ الشُّورَى أَهْلُ بَدْرٍ مِنَ المُهَاجِرِينَ، ثُمَّ أَهْلُ بَدْرٍ مِنَ الأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللهِ- صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- عَلَى قَدْرِ الهِجْرَةِ وَالسَّابِقَةِ أَوَّلاً فَأَوَّلاً، ثُمَّ أَفْضَلُ النَّاسِ بَعْدَ هَؤُلاءِ أَصْحَابُ رَسُولِ اللهِ- صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -القَرْنُ الَّذِي بُعِثَ فِيهِم، كُلُّ مَنْ صَحِبَهُ سَنَةً أَوْ شَهْراً أَوْ يَوْماً أَوْ سَاعَةً أَوْ رَآهُ فَهُوَ مِنْ أَصْحَابِهِ لَهُ مِنَ الصُّحْبَةِ عَلَى قَدْرِ مَا صَحِبَهُ، وَكَانَتْ سَابِقَتُهُ مَعَهُ وَسَمِعَ إِلَيْهِ وَنَظَرَ إِلَيْهِ [نَظْرَةً]، فَأَدْنَاهُمْ صُحْبَةً هُوَ أَفْضَلُ مِنَ القَرْنِ الَّذِينَ لَمْ يَرَوْهُ، وَلَوْ لَقُوا اللهَ بِجَمِيعِ الأَعْمَالِ؛ كَانَ هَؤُلاءِ الَّذِينَ

صَحِبُوا النَّبِيَّ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-،وَرَأَوْهُ وَسَمِعُوا مِنْهُ،وَمَنْ رَآهُ بِعَيْنِه وَآمَنَ بِهِ وَلَوْ سَاعَةً أَفْضَلُ لِصُحْبَتِهِ مِنَ التَّابِعِينَ وَلَوْ عَمِلُوا كُلَّ أَعْمَالِ الخَيْرِ.

وَالسَّمْعُ وَالطَّاعَةُ لِلأَئِمَّةِ،وَأَمِيرُ الْمُؤْمِنِينَ،البَرُّ وَالفَاجِـــرُ،وَمَنْ وَلِيَ الخِلافَةَ،فَاجْتَمَعَ النَّاسُ عَلَيْهِ،وَرَضُوا بِهِ،وَمَنْ غَلَبَهُمْ بِالسَّيْفِ حَتَّى صَارَ خَلِيفَةً[وَسُمِّيَ] أَمِيرَ الْمُؤْمِنِينَ.

وَالْغَزْوُ مَاضٍ مَعَ الأُمَرَاءِ إِلَى يَوْمِ القِيَامَةِ،البَرُّ وَالفَاجِرُ،لا يُتْرَكُ،وَقِسْمَةُ الفَيْءِ،وَإِقَامَةُ الحُدُودِ إِلَى الأَئِمَّةِ مَاضٍ،لَيْسَ لأَحَدٍ أَنْ يَطْعَنَ عَلَيْهِمْ،وَلا يُنَازِعُهُمْ،وَدَفْعُ الصَّدَقَاتِ إِلَيْهِمْ جَائِزَةٌوَنَافِذَةٌ،مَنْ دَفَعَهَا إِلَيْهِمْ أَجْزَأَتْ عَنْهُ،بَرّاً كَانَ أَوْ فَاجِراً،وَصَلاةُ الجُمُعَةِ خَلْفَهُ،وَخَلْفَ مَنْ وَلاهُ جَائِزَةٌ بَاقِيَةٌ تَامَّةٌرَكْعَتَيْنِ،مَنْ أَعَادَهُمَا فَهُوَ مُبْتَدِعٌ،تَارِكٌ لِلآثَارِ،مُخَالِفٌ لِلسُّنَّةِ،لَيْسَ لَهُ مِنْ فَضْلِ الجُمُعَةِ شَيْءٌ؛إِذَا لَمْ يَرَ الصَّلاةَ خَلْفَ الأَئِمَّةِمَنْ كَانُوا: بَرِّهم وفاجرهم فَالسُّنَّةُ أَنْتُصَلِّيَ مَعَهُمْ رَكْعَتَيْنِ،[مَنْ أَعَادَهُمَا فَهُوَ مُبْتَدِعٌ]،وَيَدِينُ بِأَنَّهَا تَامَّةٌ،لايَكُنْ فِي صَدْرِكَ مِنْ ذَلِكَ شَكٌّ،وَمَنْ خَرَجَ عَلَى إِمَامٍ[مِنْ أَئِمَّةِ] الْمُسْلِمِينَ،وَقَدْ كَانَ النَّاسُ اجْتَمَعُوا عَلَيْهِ،وَأَقَرُّوا لَهُ بِالخِلافَةِ،بِأَيِّ وَجْهٍ كَانَ بِالرِّضَا أَوْ بِالغَلَبَةِ فَقَدْ شَقَّ هَذَا الخَارِجُ عَصَا الْمُسْلِمِينَ،وَخَالَفَ الآثَارَ عَنْ رَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-فَإِنْ مَاتَ الخَارِجُ عَلَيْهِ مَاتَ مِيتَةً جَاهِلِيَّةً،وَلا يَحِلُّ قِتَالُ السُّلْطَانِ وَلا الخُرُوجُ عَلَيْهِ لأَحَدٍ مِنَ النَّاسِ،فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُبْتَدِعٌ عَلَى غَيْرِ السُّنَّةِ وَالطَّرِيقِ.

وَقِتَالُ اللُّصُوصِ وَالخَوَارِجِ جَائِزٌ إِذَا عَرَضُوا لِلرَّجُلِ فِي نَفْسِهِ وَمَالِهِ،فَلَهُ أَنْ يُقَاتِلَ عَنْ نَفْسِهِ وَمَالِهِ،وَيَدْفَعُ عَنْهَا بِكُلِّ مَا يَقْدِرُ[عَلَيْهِ]،وَلَيْسَ لَهُ إِذَا فَارَقُوهُ أَوْ تَرَكُوهُ أَنْ يَطْلُبَهُمْ،وَلا يَتْبَعَ آثَارَهُمْ،لَيْسَ لأَحَدٍ إِلا الإِمَامُ أَوْ وُلاةِ الْمُسْلِمِينَ،إِنَّمَا لَهُ أَنْ يَدْفَعَ عَنْ نَفْسِهِ فِي مَقَامِهِ ذَلِكَ،وَيَنْوِي بِجَهْدِهِ أَنْ لا يَقْتُلَ أَحَداً؛ فَإِنْ أَتى عَلَيْهِ فِي دَفْعِهِ عَنْ نَفْسِهِ فِي الْمَعْرَكَةِ فَأَبْعَدَ اللهُ الْمَقْتُولَ،إِنْ قُتِلَ هَذَا فِي تِلْكَ الحَالِ وَهُوَ يَدْفَعُ عَنْ نَفْسِهِ وَمَالِهِ رَجَوتُ لَهُ الشَّهَادَةَ كَمَا جَاءَ فِي الأَحَادِيثِ.

وَجَمِيعُ الآثَارِ فِي هَذَا إِنَّمَا أُمِرَ بِقِتَالِهِ،وَلَمْ يُؤْمَرْ بِقَتْلِهِ،وَلا اتِّبَاعِهِ،وَلا يُجْهِزْ عَلَيْهِ إِنْ صُرِعَ أَوْ كَانَ جَرِيحًا،وَإِنْ أَخَذَهُ أَسِيراً فَلَيْسَ لَهُ أَنْ يَقْتُلَهُ، وَلا يُقِيمُ عَلَيْهِ الحَدَّ،وَلَكِنْ يَرْفَعُ أَمْرَهُ إِلَى مَنْ وَلاهُ اللهُ فَيَحْكُمُ فِيهِ.

وَلا نَشْهَدُ عَلَى [أَحَدٍ مِنْ] أَهْلِ القِبْلَةِ بِعَمَلٍ يَعْمَلُهُ بِجَنَّةٍ وَلا نَارٍ،نَرْجُو لِلصَّالِحِ وَنَخَافُ عَلَيْهِ،وَنَخَافُ عَلَى المُسِيءِ المُذْنِبِ وَنَرْجُو لَهُ رَحْمَةَ اللهِ.

وَمَنْ لَقِيَ اللهَ بِذَنْبٍ تَجِبُ لَهُ بِهِ النَّارُ-تَائِباً غَيْرَ مُصِرٍ عَلَيْهِ-،فَإِنَّ اللهَ -عَزَّ وَجَلَّ- يَتُوبُ عَلَيْهِ،وَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ.

وَمَنْ لَقِيَهُ وَقَدْ أُقِيمَ عَلَيْهِ حَدُّ ذَلِكَ الذَّنْبِ فِي الدُّنْيَا،فَهُوَ كَفَّارَتُهُ،كَمَا جَاءَ فِي الخَبَرِ عَنْ رَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-.

وَمَنْ لَقِيَهُ مُصِرّاً غَيْرَ تَائِبٍ مِنَ الذُّنُوبِ الَّتِي [قَدِ] اسْتَوْجَبَ بِهَا العُقُوبَةَ؛فَأَمْرُهُ إِلَى اللهِ-عَزَّ وَجَلَّ- إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ.

وَمَنْ لَقِيَهُ مِنْ كَافِرٍ عَذَّبَهُ وَلَمْ يَغْفِرْ لَهُ.

وَالرَّجْمُ حَقٌّ عَلَى مَنْ زَنَا وَقَدْ أُحْصِنَ إِذَا اعْتَرَفَ أَوْ قَامَتْ عَلَيْهِ بَيِّنَةٌ،وَقَدْ رَجَمَ رَسُولُ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-،وَقَدْ رَجَمَتْ الأَئِمَّةُ الرَّاشِدُونَ.

وَمَنِ انْتَقَصَ أَحَداً مِنْ أَصْحَابِ رَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-،أَوْ أَبْغَضَهُ لِحَدَثٍ كَانَ مِنْهُ،أَوْ ذَكَرَ مَسَاوِئَهُ،كَانَ مُبْتَدِعاً حَتَّى يَتَرَحَّمَ عَلَيْهِمْ جَمِيعاً،وَيَكُونُ قَلْبُهُ لَهُمْ سَلِيماً.

وَالنِّفَاقُ هُوَ الكُفْرُ:أَنْ يَكْفُرَ بِاللهِ وَيَعْبُدَ غَيْرَهُ،وَيُظْهِرَ الإِسْلامَ فِي العَلانِيَةِ،مِثْلَ المُنَافِقِينَ الَّذِينَ كَانُوا عَلَى عَهْدِ رَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-.

وَهَذِهِ الأَحَادِيثُ الَّتِي جَاءَتْ:﴿ثَلاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ﴾هَذَا عَلَى التَّغْلِيظِ،نَرْوِيهَا كَمَا جَاءَتْ،وَلا نُفَسِّرُهَا.

وَقَوْلُهُ- صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- :﴿لا تَرْجِعُوا بَعْدِي كُفَّاراً[ضُلاَّلاً]يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ﴾،وَمِثْلُ:﴿إِذَا التَقَى المُسْلِمَانِ بِسَيْفَيْهِمَا فَالقَاتِلُ وَالمَقْتُولُ

فِي النَّارِ﴾،وَمِثْلُ:﴿سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ﴾،وَمِثْلُ:﴿مَنْ قَالَ لأَخِيهِ:يَا كَافِرٌ،فَقَدْ بَاءَ بِهَا أَحَدُهُمَا﴾ وَمِثْلُ:﴿كُفْرٌ بِاللهِ تَبَرُّؤٌ مِنْ نَسَبٍ وَإِنْ دَقَّ﴾،وَنَحْوُ هَذِهِ الأَحَادِيثِ مِمَّا قَدْ صَحَّ وَحُفِظَ،فَإِنَّا نُسَلِّمُ لَهُ،وَإِنْ لَمْ نَعْلَمْ تَفْسِيرَهَا،وَلا نَتَكَلَّمُ فِيهِ،وَلا نُجَادِلُ[فِيهِ]،وَلا نُفَسِّرُ هَذِهِ الأَحَادِيثَ إِلاَّبِمِثْلِ مَا جَاءَتْ،وَلا نَرُدُّهَا إِلا بِأَحَقَّ مِنْهَا.

وَالجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ قَدْ خُلِقَتَاكَمَا جَاءَ عَنْ رَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-:﴿دَخَلْتُ الجَنَّةَ فَرَأَيْتُ قَصْراً﴾،﴿وَرَأَيْتُ الكَوْثَرَ﴾﴿اطَّلَعْتُ فِي الجَنَّةِ فَرَأَيْتُ أَكْثَرَأَهْلِهَا.....كَذَا﴾،﴿وَاطَّلَعْتُ فِي النَّارِ،فَرَأَيْتُ.....كَذَا وَرَأَيْتُ كَذَا﴾،فَمَنْ زَعَمَ أَنَّهُمَالَمْ تُخْلَقَا فَهُوَ مُكَذِّبٌ بِالقُرْآنِ،وَأَحَادِيثُ رَسُولِ اللهِ-صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ-،وَلا أَحْسَبُهُ يُؤْمِنُ بِالجَنَّةِ وَالنَّارِ.

وَمَنْ مَاتَ مِنْ أَهْلِ القِبْلَةِ مُوَحِداً،يُصَلَّى عَلَيْهِ وَيُسْتَغْفَرُ لَهُ، [وَلا يُحْجَبُ عَنْهُ الاسْتِغْفَارُ]،وَلا نُتْرَكُ الصَّلاةَ عَلَيْهِ لِذَنْبٍ أَذْنَبَهُ-صَغِيراً كَانَ أَوْ كَبِيراً-وَأَمْرُهُ إِلَى اللهِ- عَزَّ وَجَلَّ- .

Appendix

*Chain of Narration of the manuscript which al-Albâni checked: Ash-Sheikh al-Imâm Abû Muthfar 'Abdul-Mâlik bin 'Alî bin Muhammad al-Hamdânî said that ash-Sheikh Abû 'Abdullâh bin Yahyâ bin Abû al-Hasan bin al-Banna narrated to us and he said, my father Abû 'Alî al-Hasan bin Ahmad bin al-Banna narrated to us and he said: that Abû al-Hasan 'Alî bin Muhammad bin 'Abdullâh bin Bishrân al-Mu'addal informed us and he said that 'Uthmân bin Ahmad bin as-Sammâk narrated to us and he said that Abû Muhammad al-Hasan bin 'Abdul-Wahhâb bin Abî al-'Anbar informed us by way of reading from his book in the month of Rabî' al-Awwal in the year 293 Hijriyyah, and he said that Abû Ja'far Muhammad bin Sulaymân al-Minqarî of Tinnîs informed us and he said that 'Abdûs bin Mâlik al-'Attâr informed me and he said that I heard Abû 'Abdullâh Ahmad bin Muhammad bin Hanbal—may Allâh be pleased with him—say...



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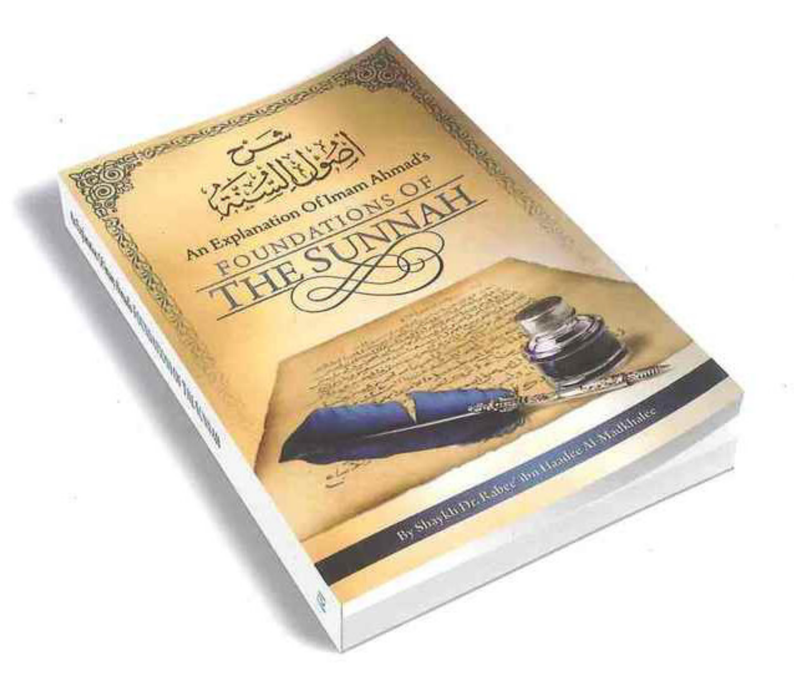
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Notes



"I advise you to memorize and strive hard to understand this treatise, which is small in size but massive in its benefit. From this book you can begin to study other more detailed works in the field of Aqeedah, which have been written by those that preceded us..."

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